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OLD LANDMARKS:

OR

FAITH AND PRACTICE

OF THE

MORAVIAN CHURCH,

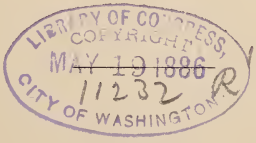
AT THE TIME OF ITS

REVIVAL AND RESTORATION IN 1727,

AND TWENTY YEARS AFTER.

BY

F. F. HAGEN.



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"Stand fast, and hold the traditions which you have been taught."—II THESSALONIANS ii, 5.

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INTRODUCTORY NOTE.

THE sole and simple object of this volume is to give an account of the doctrine and practice of the Church of the Brethren, during the first twenty years after its renewal in the year 1727.

The writings and sayings of the founders of this Church, and of their contemporaries in other churches, are the chief sources from which the contents of this book have been derived. In order to verify them, numerous references are given; sometimes even in the original German—from which language a large portion of this book has been translated.

These references will greatly assist the reader in distinguishing between the principles and practice of the primitive fathers and those of modern times; or, in other words, between the old Moravian landmarks and those which still remain.

The reader will also find it easy to recognize the personal opinions of the undersigned in the various comments and suggestions, which he has felt it his duty to scatter over the pages of this book. He neither challenges nor deprecates criticism, and is perfectly satisfied, if men will but "prove all things, and hold fast to that which is good."

The *first part* contains the views of the early Moravian Brethren at Herrnhut, on the great doctrine *of justification and sanctification by faith.* Lutheran pietists, such as Spener, Franke, Anton, and others, preached this doctrine with great purity and power, immediately previous to the revival and restoration of the Old Moravian Church, at Herrnhut, Upper Lusatia, Saxony. From these noble followers of Martin Luther, this new Church, during a great religious awakening, which commenced July 2, 1727, received the mighty impulses which led to the remarkable fervor, which distinguished the Moravian people of that period.

The Moravian idea of sanctification, as held in those days, is worthy of particular attention. God gave them special light on this doctrine, in the year 1734. Of this light, Count Zinzendorf, a highly-gifted disciple of Jesus Christ, has given us a full and clear revelation, in two series of discourses; one of which was delivered at *Berlin* in 1738; and the other at *Marienborn*, near Frankfort-on-the-Main, in 1747. The Berlin Discourses were so well received that their noble author felt induced to elaborate them more fully. He did so, in the aforesaid Marienborn Homilies. The contents of both series are briefly summarized in the chapter treating of the "Inner Life."

In this connection, I beg to draw attention to the fact that the Moravian Brethren never advanced any doctrines that Martin Luther had not also taught. In principle, Zinzendorf was and always remained a strict Lutheran; and so, likewise, Peter Böhler, the spiritual father of the Wesleys and of George Whitefield. John Wesley, after his conversion continued a faithful Episcopalian, as long as he lived. From all which it clearly appears, that the Lutheran, Moravian, Methodist and Episcopalian creeds are fundamentally the same.

The *second part* sets forth the *practice* of the early Moravians. The apostolic form of doctrine which they taught, became eminently practical in their hands, because their souls were filled with the light, life and power of the truth as it is in Christ Jesus. We here learn from authentic and original sources, how the Brethren dealt with individual souls; of what material the Church was then composed, and how its affairs were administered; how its activity acted upon other churches, and how the latter reacted upon it; and, finally, how the noble Mission-work of the Brethren in distant heathen lands originated.

The *third part* contains sundry papers, which strikingly illustrate the spirit and the practice of that early period. Here we have a number of testimonies, from the lips and pens of leading men in the Renewed Brethren's Church, as to their experience of justifying and sanctifying grace. The "*Büdingische Sammlungen*"[1] abound in narratives of this kind,

[1] Anglice: Büdingen Collections.

both by learned men, and by heathen converts. They all, in effect, speak the self-same thing.

This part also contains several tributes of love and esteem, by great and good men of other churches, who were not only contemporaries, but also intimate friends and acquaintances of the Brethren.

The reader will also be well rewarded by the perusal of the *Diaries* of the first Moravian Missionaries in the West Indies, Greenland, North America, Surinam, South America, and in South Africa.

The principal sources upon which I have drawn, are, as already stated, the Büdingen Collections in three volumes, edited in 1742; Zinzendorf's Discourses in 1738 and in 1747; the Minutes of the first ten Moravian Synods, from 1736 to 1745, (of which I own a copy which once belonged to Peter Böhler); John Wesley's excellent Journal, in two volumes; and a number of other publications, which will be mentioned in their proper places.

To the gentlemen, anonymous and otherwise, who have guaranteed the cost of publishing this book; and to all who have aided and sustained me in this work, or may yet do so, I, herewith tender special thanks.

F. F. HAGEN.

Bethlehem, Penna., 1886.

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PART I.

PRIMITIVE MORAVIAN DOCTRINE.

OLD LANDMARKS,

OR

FAITH AND PRACTICE

OF THE

MORAVIAN CHURCH.

CHAPTER I.

CENTRAL DOCTRINES OF THE CHURCH.

THE essential points of Moravian doctrine are contained in the Second and Third Articles of Luther's Smaller Catechism.

The Second Article, entitled *Redemption*, is as follows:

"I believe that Jesus Christ, true God, begotten of the Father from all eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with His innocent sufferings and death; in order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

The Third Article treats of *Sanctification*, thus:

"I believe that I cannot by my own reason and strength believe in Jesus Christ my Lord, or come to Him; but that the Holy Ghost has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith; in like manner as He calls, gathers, and enlightens, and sanctifies

the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church, He daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead, at the last day, and will grant everlasting life to me and to all who believe in Christ. This is most certainly true."

On the *Second Article* of Luther's catechism, Count Louis Nicholas von Zinzendorf delivered, in the city of Berlin, 1738, a series of sermons, which made a deep impression. Bishop *Daniel Ernest Jablonsky* noticed these discourses in the following terms:

"I have read the sheets which were so kindly sent me, and rejoice that those who did not have the privilege of hearing these discourses, may now *read* them in print; and that those who heard them, may enjoy them over again. Having no directions whither to send these sheets, I return them to their author, imploring God, with all my heart to bestow His aid and blessing upon this work.

BERLIN, *April 19, 1738.* D. E. JABLONSKY."

These discourses were revised and amplified in another series, delivered at Marienborn, near Frankfort-on-the-Main, in the year 1747.

The *Third Article* was explained by the Count in a series of sermons preached at London, in 1756.

The reader will at once perceive that these two articles express the faith, not only of the Lutheran and Moravian people, but of all Christians every where.

The best things in the beautiful Moravian Litany for Easter morning, and in their liturgies for baptisms and burials, are literal quotations of these two articles.

Whilst it is generally supposed that the Moravian Brethren profess adhesion to the Augsburg Confession, it is more exact to say that they have adopted the Second and Third Articles of Luther's Smaller Catechism as a part of their creed.

They did so from a heartfelt conviction of their truth and importance, and not merely with a view to conciliate the Lutheran Establishments on the European Continent.

These articles are the platform on which all who truly believe in the Lord Jesus, stand.

The truths therein contained are the power of God, and the wisdom of God, with which the Apostles on Pentecost, Luther in his day, and all God's faithful servants ever since, always triumphed in Christ.

This doctrine of redemption by blood, over against the hopeless and forlorn delusion of salvation by works, has, however, always been, and still is, a stone of stumbling and a rock of offense to "natural men who receive not the things of the Spirit of God."

With what zeal and devotion the early Moravians held to these doctrines, and how fully they exemplified their saving power, in their inward and outward life, shall now, by God's help, be set forth in these pages.

The following extracts from Minutes of a Conference at Marienborn, in 1740, XVII. Session, December 15, P.M., and XXV. Session, December 19, show what were the views of the Moravian fathers on the Atonement:

In the XVII. Session, the following sentiments were uttered:

§ 3. "The foolishness[1] of preaching the cross, consists in the assertion, that there was a *necessity* for the shedding of the blood of the Son of God, in order that man may be saved. This doctrine utterly confounds all reason and philosophy,—but it is the power of God, and the wisdom of God."

§ 4. "Through the shedding of Christ's blood, all imputation of sin to man has been removed. Even the earth itself, has been really and physically tinged and cleansed by it, and will therefore, in the end be created anew."

§ 5. "The phrase: the 'Wrath of the Father,' is not biblical. The Scriptures do indeed speak of the 'Wrath of God;' but this expression indicates the wrath, not of the Father only, but of the whole Trinity. We therefore read: 'God reconciled the world unto Himself.' The sin of the world had not offended the Father only, but the whole Trinity, and particularly the *Son*, by whom man was created, and whose God and Maker He is."

§ 6. "Whenever the Father is not expressly mentioned, the term 'God,' in the New Testament, refers to the Son, or the Logos."

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[1] Das Ridiculum.

§ 7. "The Blood of Christ is the ransom-price, by which men's souls were redeemed from the power of Satan. Lytron (λυτρον) signifies, a ransom-price by which the freedom of a prisoner is purchased, whether by money or exchange of prisoners, or by some other compensation. The Devil, on account of his great crime of bringing his Lord and God to a bloody death on the cross, deserved a *new* punishment in a *new* hell. He is, however, dispensed from this additional punishment: but he must relinquish his claims on man. The Devil knows this to be just; and is glad that nothing more is added to his present misery."

§ 8. "The Blood of Christ has, at the same time, made full satisfaction to Divine Justice. Even if men had not been in the power of the Devil, yet, in the exercise of justice, God would have been bound by His own law, to punish them in the sight of angels and of devils."

§ 9. "In the days of His Humanity, the Saviour sought to make known the name, and the glory of the Father. Now, the Holy Ghost strives to glorify the Humanity of Christ among men.

In the XXV. Session, December 19, P.M., 1740, the following minutes occur:

§ 1. The Count, Bishop Polycarpus Müller, and Chief-Elder Leonhardt Dober were appointed to investigate, thoroughly, the question whether or not baptism should be exclusively administered by immersion; and as they shall decide, so shall the rite hereafter be administered.[2]

§ 3. "The humiliation of Christ endears Him to us, and magnifies Him in our estimation, far more than any thing else can. He had no form nor comeliness; He was despised and rejected of men; but on that very account, He is to us the chiefest among ten thousand, and altogether lovely. A look of love, beaming from his languid countenance, captivates and moves our deepest and best affections."

§ 4. "The Devil scarcely knew what to think of Christ (in the desert), as appears from the words: 'If Thou be the Son of God' etc. He probably took Him to be a great prophet, who had come to destroy his kingdom, and whom he (the Devil), therefore, resolved to destroy."

§ 8. "All men were in Satan's power, and all their life-time subject to bondage. ('To whom ye yield yourselves, ser-

[2] There is, unfortunately, no report extant, as far as I can discover.

vants,' etc. Rom. v, 16.) The Devil therefore had a just claim on them, by virtue of the words: 'In the day thou eatest thereof, thou shalt surely die.' The Devil founds his claim on this sentence; and God admits it as far as it goes. But the Devil, through his great crime against the Son of God in bringing about His death, has forfeited all his former rights and demands on man. The handwriting, which was against man, was nailed on the cross and destroyed."

§ 8. "Through the work of redemption from sin and Satan, by the blood of Christ, man has been restored to a far happier and holier state than that which he enjoyed before the fall."

In the minutes of the Synod at Marienborn, July 25, 1745, we find the following expressions:

"The Article of an *Atonement* (Lytron) appears (to the natural mind) to be so far-fetched and unreasonable,[3] that it almost seems wrong and presumptuous to attempt a logical demonstration of its truth."

"But it is God's determinate will, and the character of proud man needs it, that human reason must be confounded, and that men must become poor ignorant creatures in their own sight, before they can be saved. There is, however, in this doctrine a great mystery and a wonderful depth of Divine wisdom; whereof there is a deep conviction in man, which is *felt*, even though it cannot be explained."

"Christ's sufferings and death are tremendous sacraments—'*un sacrifice terrible!*' It was not in vain, that our Saviour became a poor laborer, was born of an humble maid, and died an ignominious death. Behind these facts lie the deepest truths, and the most solemn mysteries."

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[3] Der Artikel vom *Lytro* ist *procul jacet*, "*irraisonable.*"—*Original Minutes of Synod.*

CHAPTER II.

HISTORICAL.

THE circumstances which led the Renewed Church of the Brethren to adopt the aforesaid two articles of the Lutheran faith, were the following:

Some religious refugees from Moravia, descendants of the Old Moravian Church, had found an asylum on the estates of Count Zinzendorf, near Berthelsdorf, in Saxony; and commenced, on the 17th of June, 1722, to build a town, which they named *Herrnhut*, which means "the charge of the Lord." See Numbers ix, 19.

These emigrants were warmly befriended by several zealous Lutheran preachers, such as Pastor Rothe of Berthelsdorf, Pastor Schäfer of Görlitz and Pastor Schwedler of Niederwiese, Silesia; and, above all, by Count Zinzendorf—also a devout Lutheran. The Count and all the above-named preachers were staunch followers of Spener and Franke, the well-known leaders and exponents of vital piety in those days. The Count's grandmother, Countess of Gersdorf, with whom he spent his early years at the Castle of Hennersdorf, was a devoted friend and follower of Spener. The latter was sponsor at the Count's baptism; and Zinzendorf became, as he himself says, a rigid pietist. Being thus influenced, the Moravian people who settled in Herrnhut were led to adopt that best and purest form of Lutheranism, known by the name of Pietism. I would here observe, that the followers of Spener and Franke were called *Pietists*, in derision; just as English dissenters were called *Puritans*, and the followers of John Wesley, *Methodists*. These opprobrious epithets have since become the honored titles of the most zealous and efficient Churches the world has ever seen.

At a later period some trivial differences arose between the University of Halle (the principal seat of Pietism) and Herrnhut. As regards essentials, they, however, fully agreed. Pietism had produced great awakenings throughout Germany; and to it, under God, the Revived Moravian Church is indebted for its vitality—yea, for its very existence.

At a Moravian Synod in 1745, the question was asked: "Can a man be a true Moravian brother, without first having been a pietist?"—which question Zinzendorf immediately answered by saying, that "he had passed through the pietistic ordeal with profit!"

The prominent doctrine of Pietism was, that a deep and pungent agony, caused by an overwhelming conviction of sin, must precede and accompany the passage of the soul out of darkness into the marvelous light and liberty of God's children. Of this agony many Moravians made personal experience, during a remarkable revival at Herrnhut in the years 1727 and 1728.

How well the Lutheran pietists and the people at Herrnhut agreed, for a considerable time, on the nature of the new life which results from a conviction of sin and from faith in the Son of God, appears from the testimony of many Moravian brethren.[1]

Christian David, whom the founders of Herrnhut, with Count Zinzendorf at their head, acknowledge to be the best exponent of Moravian doctrine, has left on record *his* testimony on the matter, and so have Zinzendorf and Peter Böhler. Bishop Spangenberg, the author of an Exposition of Christian Doctrine (Idea Fidei Fratrum), has done so likewise. In former years our Moravian archives teemed with excellent treatises on Moravian Theology; but, alas! they are but little known to the present age; and were they known, it is likely that they would, by some, be repudiated.

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[1] See Part III, first three chapters.

CHAPTER III.

JUSTIFICATION BY FAITH.

THE second article of Luther's Catechism, entitled "Redemption," clearly sets forth the doctrine of justification by faith.

The term justification is generally used in the sense of remission or forgiveness of sins; which blessing has been obtained for man, through the blood of Christ, and is freely bestowed upon every one who believes in the Lord Jesus Christ, *and comes to Him.* In short, man is saved by substitution and imputation.

The Herrnhut brethren always insisted, that every one must have a conscious sense of forgiveness; but, as Christian David tells us, they for a long time (1724—1734) taught, that, in order to obtain this assurance, it is necessary to pass through a sharp and protracted agony of repentance. This anxiety of soul, Paul describes as "a spirit of bondage again to fear;" which is succeeded by a "spirit of adoption" or filial love. Compunction for sin is also well defined, as a state of *prevenient grace.*

Those who are merely convinced of sin, and do not, as yet, realize peace and joy in believing, are men who have the faith of a servant or of a bondsman, but not the faith of a child.

Bishop Spangenberg asked John Wesley at Savannah, Ga., February 7, 1736: "Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?" Wesley was surprised and knew not what to answer. Spangenberg observed it, and asked: "Do you know Jesus Christ?" Wesley paused, and said: "I know He is the Saviour of the world." "True," replied Spangenberg, "but do you know He has saved you?" Wesley answered: "I hope He has died to save me." Spangenberg

only added: "Do you know yourself?" Wesley said: "I do;" but he remarks in his journal wherein he relates this conversation, that "these were vain words." Wesley did not obtain the inward witness until May 24, 1738. The above conversation with Spangenberg occurred February 7, 1736. Wesley visited Herrnhut in August, 1738, and heard the following discourse on Justification by Christian David:

"The word of reconciliation, which the Apostles preached, "as the foundation of all they taught was that we are "reconciled to God, not by our own works, nor by our own "righteousness, but wholely and solely by the blood of Christ. "But you will say: 'Must I not grieve and mourn for my "'sins? Must I not humble myself before God? Is not this "'just and right? And must I not first do this, before I can "'expect God to be reconciled to me?' I answer: It is just "and right. You must be humbled before God. You must "have a broken and contrite heart. But then observe, this is "not your own work. Do you grieve that you are a sinner? "This is work of the Holy Ghost. Are you contrite? Are "you humbled before God? Do you indeed mourn, and is "your heart broken within you? All this worketh the self-"same Spirit.

"Observe again, that this is not the foundation. It is not "this, by which you are justified. This is not the righteous-"ness, this is no part of the righteousness, by which you are "reconciled unto God. You grieve for your sins. You are "deeply humble. Your heart is broken. Well! But all "this is nothing to your justification. The remission of sins "is not owing to this cause, either in whole, or in part. *Your* "humiliation and contrition have no influence on that. Nay, "observe further, that it may hinder your justification; that is, "if you build any thing upon it; if you think, 'I must be so "'or so contrite. I must grieve *more* before I can be justified.' "Understand this well. To think that you must be *more* "contrite, *more* humble, *more* grieved, *more* sensible of the "weight of sin, before you can be justified, is to lay your con-"trition, your grief, your humiliation for the foundation of "your being justified; at least, for a part of the foundation. "Therefore it hinders your justification; and a hindrance it is, "which must be removed before you can lay the right foun-"dation. The right foundation is, not *your* contrition (though "that is not your *own*), not your righteousness, nothing of

"*your own;* nothing that is wrought in you by the Holy Ghost; "but it is something *without you,* viz., the righteousness and "the blood of Christ.

"For this is the word: 'To him that believeth on God, "'that justifieth the ungodly, his faith is counted for righteous-"'ness.'

"See ye not, that the foundation is—nothing *in us?* There "is no connection between God and the ungodly. There is "no tie to unite them. They are altogether separate from "each other. They have nothing in common. There is "nothing less or more in the ungodly to join them to God. "Works, righteousness, or contrition? No; ungodliness "only.

"This then do, if you will lay a right foundation. Go "straight to Christ with all your ungodliness. Tell Him: "'Thou, whose eyes are as a flame of fire, searching my heart, "'seest that I am ungodly. I plead nothing else. I do not "'say, I am humble, or contrite; but I am ungodly. There-"'fore, bring me to Him, that justifieth the ungodly. Let Thy "'blood be the propitiation for me. For there is nothing in "'me, but ungodliness.' Here is a mystery. Here the wise "men of the world are lost; are taken in their own craftiness. "This the learned of the world cannot comprehend. It is "foolishness unto them; sin is the only thing which divides "men from God. Sin (let him that heareth, understand) is "the only thing which unites them to God; that is, the only "thing which moves the Lamb of God, to have compassion "upon; and, by His blood, to give them access to the Father.

"This is the 'word of reconciliation,' which we preach! "This is the foundation which never can be moved. By "*faith* we are built upon this foundation: and this faith is the "gift of God. It is His free gift, which He now and ever "giveth to every one, who is willing to receive it. And when "they have received this gift of God, then their hearts will "melt for sorrow, that they have offended Him. But this gift "of God lives in the heart,—not in the head. The faith of "the head, learned from men or books, is nothing worth. It "brings neither remission of sins, nor peace with God.

"Labor then, to believe with your whole heart. So shall "you have redemption through the blood of Christ. So shall "you be cleansed from all sin. So shall ye go on from strength "to strength, being renewed day by day, in righteousness and "all true holiness."

To the above clear and forcible presentation of truth I will here add the following brief but comprehensive words, uttered by Count Zinzendorf, at a religious conference at Marienborn, in answer to a question propounded by some one from Frankfort-on-the-Main. The Count's answer was to this effect:

1. Justification is the forgiveness of sins.
2. The moment a man flies to Christ, he is justified;
3. And has peace with God; but not always joy:
4. Nor, perhaps, may he know he is justified till long after.
5. For the assurance of it is distinct from justification itself.
6. But others may know he is justified by his power over sin, by his seriousness, his love of the brethren, and his hunger and thirst after righteousness, which alone prove the spiritual life to be begun.
7. To be justified is the same thing as to be born of God.
8. When a man is awakened, he is begotten of God, and his fear and sorrow, and sense of the wrath of God, are the pangs of the new birth.

Upon this head Peter Böhler spoke as follows:

1. When a man has living faith in Christ, then he is justified.
2. This is always given in a moment.
3. And in that moment he has peace with God;
4. Which he cannot have without knowing that he has it.
5. And being born of God, he sinneth not:
6. Which deliverance from sin, he cannot have, without knowing that he has it.[1]

In a conference held at Marienborn, December, 1740, the following sentiment was adopted on the subject of justification:

§ 13. Session XXII. "The pardon of sin is an act of God; and is bestowed on man through grace alone. From that moment we are filled with comfort, joy and confidence in Christ. But still there is something lacking. We hunger and thirst for something more. Suddenly, a stream of love and mercy overflows the soul, and we are sanctified and sealed by the blood of the Lamb. It is not necessary that this blessing should be delayed a whole or only half a year after we have received the pardon of our sins. It may come very soon after; and if it does not, the fault is ours. The pardon of sin is the introduction into the fellowship of Christ, and of his cause and kingdom; and it is then that a great change is wrought in the heart. The Sealing of the Spirit is a confirma-

[1] See Wesley's Journal, Vol. I.

tion of pardon. Baptism is the sacrament of pardon; and in the Holy Supper we are sealed."

The following extract from the Minutes of the same Synod, Session XVII., is of interest, because it shows what the brethren held on the subject of *faith* and its exercise:

§ 11. "There is a difference between (pistis, fides, or) *faith*, and (pisteuein, credere, or) *believing*. *Faith* is God's work in us—an act of God. *Believing* follows—and is *our* act. The beginning of faith consists in a sense of our lost condition, causing us to cry out: 'We are wretched and condemned sinners—who will deliver us?' But there is a voice of free grace behind us, speaking the words of absolution: 'Come! Receive My blessing?' Faith accepts the blessing—and now, it becomes still more active, and continues in lively exercise, until changed into sight."

"In order to *taste* the joys of salvation, we must live in the constant exercise of faith. As far as the pardon of our sins is concerned,—it is freely bestowed upon us, for the sake of Christ's merits, by Him, who justifies the ungodly. Man's work does not merit pardon in any wise. Faith *takes* the gift, but *buys* it not. There is no merit whatever—even in the exercise of faith."

"Faith has two properties: 1. The first is, a sure trust and confidence, that we shall obtain something substantial which we are hoping for. This faith God puts into man's heart whilst he is hearing and pondering His Word. 2. "When man puts this faith into exercise, it becomes a conscious conviction and evidence, sure and indubitable, of things not seen. Faith, regeneration,[2] and a new life, go together, and run parallel. The exercise of faith, and a spiritual eating and drinking, and enjoying the feast which the Lord has provided for His children, also go together. Through this exercise we do not only obtain a *hopeful* confidence in Christ, but a *full certainty* of salvation. As soon as we have found grace, then faith, love, and hope enter the heart. *Love* is the *first* sensation of which we are conscious. At the very mention of His name, when we are first apprehended of God, we love Him, though we have not seen Him. We now confidently expect to receive of the Saviour "exceeding abundantly above all that we ask or think." (Eph. iii, 20.)

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[2] Die Zeugung von Oben.

CHAPTER IV.

SANCTIFICATION.

THE year 1734 marks an important epoch in the history of Moravian doctrine. In that year Christian David returned to Herrnhut after a brief sojourn in Greenland. In those icy regions he was taught by a Lutheran clergyman, the well-known pioneer-missionary Hans Egede (whom he [Christian David] had zealously tried to convert), that "feeling" and "doing" are not essential to the forgiveness of sins, but that a sinner may be suddenly arrested, in the full career of his sins, and in a moment find peace in believing; yea, even sooner than he who *insists* on undergoing a long agony of sorrow, before he ventures to believe.

He had some difficulty at first in making his brethren sensible of this view. But ere long they too became convinced that "*Christ given for us*" is the *principal thing*; which if we truly believe, *Christ will be formed in us.* They now saw, more clearly than before, that the shedding of Christ's *blood*, is the only and all-sufficient ground, why men may, in a moment, obtain a *full assurance* of forgiveness.

From that time forth, they constantly taught, that faith in the atonement is attended, first of all, by

1. *Instantaneous justification*, and the inward witness thereof; which state, though accompanied by peace and by power over sin, may not be entirely free from doubts and fears and even by occasional relapses into sin. In this connection they also taught that faith in the atonement is a growing principle, and effects in the heart a still deeper work, called by some, "the second blessing, — when the Lord speaks, the second time: "Be clean." This new experience consists of a deeper conviction of human sinfulness and help-

lessness, and a stronger reliance on blood-bought grace, and on God's strength, which is "made perfect in man's weakness." Paul says: "When I am weak I am strong." This state was described by the Moravian brethren, as consisting in:

2. *A full assurance of faith,* which admits of no doubt or fear; a *repose* in the blood of Christ; a firm confidence in God, and persuasion of His favor; serene peace and steadfast tranquillity of mind; with a deliverance from all inward and outward sin.

The views of Count Zinzendorf and of Peter Böhler on the above two points, were given at the close of the foregoing chapter.

In a conversation with John Wesley, Count Zinzendorf remarked: "Entire sanctification, and entire justification are in the same moment."

Michael Linner, a leading teacher and elder of the Moravian Church, says: "The usual method of the Spirit of God is, I believe, to give in one and the same moment, the forgiveness of sins, and a full assurance of that forgiveness. Yet in many cases He works as He did in me; giving first the remission of sins and a degree of peace; and, after some weeks, months, or years, the *full assurance of it.*"

Others also, such as David Nitschmann, Hans Neusser, Zacharias Neusser, and David Schneider bear testimony to a two-fold work of the Spirit in their hearts. Their experience is given in the third part of this volume. We find similar statements in numerous autobiographies, published in the well-known "blue books"[1] of the Moravian Church. These departed saints relate, how they had been awakened, and then, *in a moment,* "received the atonement," together with peace and pardon; and, how at the later period, they had been shown more clearly than ever, the depth of their natural depravity; and how the Lord *again* spoke peace to their souls, and made them (though weak in themselves), "strong in the Lord, and in the power of His might."

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[1] Blaue Hefte.

The primitive Moravian idea of sanctification differs, in no particular, from that of any other Christian denomination. Wesley once said to Zinzendorf: "Our dispute is altogether about words. You grant that the whole heart and the whole life of a believer are holy; that he loves God with all his heart, and serves Him with all his strength. I ask no more. I mean nothing else by Christian perfection, or holiness." Zinzendorf constantly affirmed, that Christ, by His merits and death, has purchased for all believers, the privilege or immunity, that he "must not" sin. Wesley says: "I admit that a sanctified soul *may* again fall into sin; but that he *must* sin, I utterly deny." He also says: "Constant communion with the Father, and the Son, fills the heart with humble love. Now this is what I always did and do now mean by perfection. And this I believe many have obtained, on the same evidence, that I believe many have been justified. May God increase their number a thousand-fold."

The Pauline phrase, to be "sanctified wholly," 1 Thess. v, 23, forms a precedent for the expression "*Ganz werden,*" *i. e.*, to be made "*every whit whole;*"—an expression which was very common among Moravians; and is still used by those who know by experience the blessedness of an entire consecration to Christ.

The following extract from one of the Berlin Discourses (April 6, 1738) will clearly unfold the true Moravian idea of sanctification.

Having premised: "that the sinner is justified through the blood of Jesus Christ, and fully assured that nothing—not even the gates of hell—can prevent his entering into a heaven of bliss," the preacher goes on to say: "Sanctification consists in this, that the Holy Ghost enlightens us, so that we may know and understand, that all those things, which we formerly supposed to be good and meritorious, are poor, unsatisfactory, and miserable things; mere refuges of lies, false pretenses of Satan, or vain imitations of the one good and needful thing which we have in Christ. When we are thoroughly convinced of our sinfulness and guilt, and have

obtained a full and complete pardon of our old sins, we gladly renounce sin in every shape and form. It is the Holy Ghost who fully assures us, that, in the name of Jesus, all our sins are forgiven; and that we are free from its *dominion*. Our way of thinking undergoes a total change. He who by nature was proud and high-minded, now turns away from honor and distinction among men. The voluptuary 'flees from fleshly lusts,' as from the face of a serpent, and counts them his chiefest enemies. The slothful man abhors all idleness, the covetous man 'crosses' himself in holy horror against the love of 'money,' as devoutly as a Catholic does, against the Devil himself."

"The Lord carries on this work, from first to last, in every pardoned sinner's heart. A profound dread of sin possesses his soul. He denies all ungodliness and worldly lusts, and sincerely desires to live soberly, righteously and godly in this present world. The Lord does not mean that men should break off their sins *gradually*, but *at once*. He bestows no inward witness of pardon, unless *all* sin is renounced. It is only then, that the blood of Christ washes the sinner clean. The reverse is also true, viz: When the blood of Christ washes the sinner clean, then all sin is gladly renounced. A desire to renounce sin precedes pardon; but the actual renunciation thereof follows when the pardoned soul is filled with the joys of Christ's salvation."

"But, although the denying of all sin and evil-doing is instantaneous and complete, yet there is a gradation in well-doing. When the Spirit comforts men over their past sins, He imparts to them strength, to walk well-pleasing in His sight, for all future time. Believers become more and more chaste, more humble, more liberal with their money, more zealous and more active; or, in other words, the learner grows in grace and in knowledge, till he reaches the fullness of the stature of Christ; and finally becomes a teacher of others."

"The believer is continually increasing in the knowledge of our Lord Jesus Christ, and gaining clearer conceptions of the true and only foundation of all holiness, to wit: the

wondrous Love of God in Christ Jesus. He becomes more experienced in the service of God, and therefore more successful in bringing home to men's souls the saving truths of the Gospel."

"Continuing in communion with God, and in devout contemplation on the sufferings and death of the Saviour, he grows more diligent in good works, and more wise in winning souls to Christ. Having, by reason of use, his senses exercised to discern both good and evil, he at last reaches a full age."

"Through past experience he becomes more confident and hopeful, that he may save others, by praying for them and commending them to the grace of God, and expounding unto them more fully the way of God. He shows them 'a better way,' and becomes their spiritual guide—until they too have learnt, that it is the Holy Ghost who guides and preserves all souls who belong to Christ."

"Their blessedness consists in this, that nothing affords them real joy except Christ, who dwells in their hearts. He is with them always, and nothing can separate them from His love; and therefore the peace of God ever *rules* in their hearts. They are happy at all times, and in all places, waking or sleeping, in victory or in suffering, in life or in death."

"The world cannot greatly interrupt their peace; and the flesh and its ungodly lusts, however fiercely they may war against their souls, cannot long molest them."

"The 'Wicked One,' it is true, is ever at hand to assail them. His power is great, yea, dreadful. He pursues them like a roaring lion. He gets as close to them as he can, and constantly watches for opportunities to hurt and destroy. But the Saviour, who bids them pray: 'Deliver us from the Evil One,' ever liveth and maketh intercession for them, that their faith fail not. These prayers, together with the promise, that He will avenge His own elect, who cry to Him day and night, and that He will avenge them speedily—are all founded upon the fact that Christ is our Redemption."

On the question about "the sanctification of the flesh," they held, that human nature cannot reach a state of absolute

impeccability. The following extract from the Berlin Discourses, explains the subject fully:

"He who has obtained remission in the Blood of Jesus, in the same moment receives power to overcome every evil disposition of which he is conscious; and, as for secret sins, he constantly searches whether there be any in him,—and purges them out through the blood of Christ."

"Through long communion with Christ, the Christian's soul becomes strong. By degrees evil loses its influence over him. He lives in Christ, and Christ lives in him. (Gal. ii, 20.) As long as men live to themselves, they continue to sin. They may serve the law of God with the mind; but with the flesh they serve the law of sin. (Rom. vii, 27.) Believers must needs exercise themselves to live with Christ. *Christ will keep them,* and give them power to overcome the sinful inclinations of the flesh."

"As far as our bodies, and their influence on the soul, are concerned, they remain the same after conversion as they were before. But sin has no longer any *dominion* over the soul. God's people are full of peace, joy and assurance, and have a complete mastery over their bodies and their manifold provocations to sin. They daily assure their hearts before Christ, who is able to succor them in all their temptations."

By way of an appropriate close to this chapter, I quote from the minutes of the Winter Conference at Marienborn, 1740, Session XXII., § 4, the following passages:

§ 4. "'The Lamb Slain' was, from the beginning, the foundation upon which our church was built. Our manner of preaching on this subject has, however, not always been the same. Formerly,[5] when a brother discoursed on *perfect love* or on loving God with all the heart,[6] he would, in the first place, define *true* love; (2) point out its *opposite;* (3) show the *advantage* of loving with *all* the heart; (4) *guard* against hindrances, etc., etc.; and then sum up by saying: 'We obtain the needful strength to love God, from our Saviour, who bestows it upon us at the same time with the pardon of our

[5] Previous to 1734.

[6] Die Herzlichkeit, oder das "*Ganz* werden."

sins.' Two or three hours were thus consumed in fully developing the subject. But *now*, when we discourse on perfect love, we commence by enlarging on the perfect love of Christ; and, in half an hour, we are so carried away by this theme, that we can no longer find words to express our feelings. We simply cry out: '*Thanks be to God that we now love the Lamb of God, because He first loved us.*' Thus, in a simple and direct manner, the same object is attained, which we had formerly sought to reach by long and tedious analysis and demonstration. Formerly, when our people left the church, they pondered long and deeply on the subject of perfect love, and prayed and agonized that they might experience it. But now, as they meditate on the perfect love of Christ, they are filled unutterably full of love to Him."

"This is the most rational and practical method of sanctification. When men follow after sanctification merely by *exercising themselves* in strict morality, there will be much in their strivings that is merely human and artificial—leading to no results. The sanctification of the spirit is the Saviour's work. All that we can do towards it is to fall down and worship God, because of the Love which is given to us, and is shed abroad in our hearts by his Spirit. We attain to the grace of sanctification, as it were, unconsciously."

§ 13. "A pure heart is not an advanced stage or degree of sanctification. It is given in the moment when sin is pardoned. The old *heart of stone* which does not delight itself in the Lord, is then taken away, and a *heart of flesh* is given, *i. e.*, a new, soft, pliant and tender disposition of soul, which the Lord may mold and fashion at will, and which clings to the Saviour with an undying affection.

§ 14. "If a child of God commits a *willful* sin, he has certainly fallen away and departed from the Lord in his heart, long before the act was committed.

§ 15. "There is a certain change of mind,[7] which consists, merely, in a turning away from open vice to obedience of Divine law. This is well, as far as it goes, but it is not scriptural conversion. It is the condition which is described in Romans vii. Such persons still lack the forgiveness of their sins through the blood of Christ. They are not entirely changed. The reason why so few have pure hearts, is, because so few have the *full assurance of forgiveness!* There are men whose minds have been changed, and who may indulge in the

[7] Sinnesänderung.

hope that their *worst* sins have been forgiven. *Full* pardon, however, is enjoyed by God's children only, and consists in a remission of the great comprehensive sin of Unbelief. The first named sort of forgiveness is merely a sense of deliverance from punishment on account of certain gross sins; but these were in themselves only consequences of, and penalties for, the great transgression of unbelief. They are, at the same time, so many evidences of the lost condition of the soul.

§ 16. "There is a *difference* between children of God in a general, and 'soldiers of Christ' or 'disciples' in a special sense. The practical use of making this distinction, consists in keeping many of the former (ordinary Christians) from thrusting themselves into the work of a soldier of Christ or minister, and from 'running before they are sent,' and then going back: of which, the consequences may be, a fatal distraction of mind, spiritual declension, and final apostasy.[8]

§ 17. "We are ever open to all the light, correction, and improvement in doctrine, the Saviour is pleased to bestow upon us."

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[8] Der *Unterschied* zwischen blossen Kindern Gottes, und Jüngern oder Streiter. Der Nutzen davon ist, dass man viele Seelen von Confusionen und Rückfall bewahrt, die in die Streiter-Sache ohne Grund hineingehen, und nicht aushalten.

CHAPTER V.

THE INNER LIFE.

A CORRECT knowledge of the means by which the inner life of the early Moravians was nourished and developed can best be obtained from their own writings. All other sources, however respectable, are unreliable.

Much of what follows has been derived from sermons by Count Zinzendorf. They were delivered at Marienborn, near Frankfort-on-the-Main, in 1747. Gottfried Clemens, a prominent Moravian theologian and preacher, edited these discourses. He remarks that they are a continuation (as has already been stated) of the "Berlin Discourses" of 1738. These, and all the sermons of the Count, which have been handed down to us, were revised, sanctioned, and published by the Church. For a long time, they were standard text-books in its Theological Seminaries—and were found in every parish library throughout the Church. It was in an humble backwoods'-parsonage in the State of North Carolina, that the writer first saw and read these discourses. He forthwith studied them with great ardor. Having experienced in his own soul, the truth and power of their teachings, he preached accordingly; and was permitted to witness how wonderfully God confirms this kind of preaching in the conversion of souls. But the writer cannot disguise his sorrow, that these old Gospel truths seem unpalatable to some modern church-men, if not entirely strange and unknown.

But there are those in the Church, who *know* that these truths are the *only means* whereby the inner life of the Church can be fostered and strengthened; and by which, too, life may be infused into a dead Church, so that it may grow, both in numbers and in grace.

The people to whom the above sermons were originally addressed, had obtained the inward witness of sins forgiven, about the time of the Great Revival of 1727; and had, many of them, also realized, at a later date, the deeper work of *full assurance* of faith or sanctification.

The following incident gave rise to the discourses from which extracts appear in this chapter. About the year 1742, a brother, who was on his death-bed, broke forth in loud[1] ascriptions of praise to Christ for His precious wounds. His words made a powerful impression on the bystanders, and occasioned the composition of an Ode, or Litany, on Redemption by Blood.[2]

This was the first Moravian Litany. Heretofore, Lutheran hymns and forms of prayer had been used in Herrnhut, interspersed with Moravian hymns. In that early and *best* period of Moravian church-life, prayer and experience meetings were also very common.

The new Redemption-Litany was used with such devotional fervor, as is felt by those only who have been *consciously* saved by the blood of the Lamb. This Litany was, simply, a "*Looking unto Jesus, the Author and Finisher of our faith.*" Count Zinzendorf also calls it a Jesus-Litany.[3] Redemption was their constant theme. They often spoke of Christ as the Lamb of God—not merely because the word "lamb" suggests patience and humility, but because it emphasizes the fact, that Christ was led to the slaughter, and that His blood was shed for the remission of sins. In the Apocalypse we also read, that heaven's high doxologies are addressed to the *Lamb* which was slain; and that the Lamb is the light of the great city, that holy Jerusalem, which is the Bride of the Lamb, or the Church of God, which He has purchased with His own blood. Blessed are they, who in this life, have been taught by the Spirit to sing "the *new song*," even the "song of Moses the Servant of God, and the song of the Lamb."

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[1] "Mit einer Löwenstimme."

[2] Die Wunden Litanei.

[3] Jesus-Litanei.

Let us here bear in mind that this Redemption-Litany was intended only for the inner sanctuary of the Church of Jesus Christ; and that it can be appreciated and used with propriety only by such who have washed their robes, and made them white in the blood of the Lamb, and who have a full assurance of sins forgiven.

The Redemption-Litany opens with the following antiphonal Invocation:

All Hail![4] Thou Lamb of God.
Christ! Have mercy on us.
Glory be to Thee—Whose side was cleft for us.

LORD GOD! OUR FATHER IN HEAVEN!
Remember Thy Son's bitter death;
Think on His sufferings, wounds and cross,
And how by death He saved us:
For this is all our hope and plea,
In time and in eternity.

LORD GOD, SON, THOU SAVIOUR OF THE WORLD!
Our crimes had all of us destroyed,
But for the ransom Thou hast brought.
All glory to Thine open side,
Whence flowed our ransom's purple tide.

O LORD GOD! HOLY GHOST!
'Tis Thou who gatherest into One,
All souls who, mourning, seek the Son,
Still, daily set before their eyes,
Christ's precious blood-bought sacrifice!

O GOD! THOU HOLY THREE IN ONE!
We bless Thee, for *the Lamb once slain.*

The above Invocation is followed by a petition in verse:

"*Thou Lamb once slain, our God and Lord!*
To needy prayers thine ear afford,
And on us all have mercy.

This Invocation is also followed by fervent prayers for deliverance from all those things which interrupt the soul's looking unto Jesus.

Supplications next arise to the Lord, for preservation:

1. "From all self-righteousness;"
2. "From that dry, unfeeling, egotistical state of mind, which is a natural, and also a judicial consequence

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[4] In the original: *Ave*—Agnus Dei. (Latin.)
Christe—Eleison. (Greek.)
Gloria—Pleuræ. (Latin.)
The Minister says the italicized words.

of dwelling too much on past and present raptures, frames and feelings, and too little on the blood of Christ, to which we owe every thing; thus forgetting, as it were, the *Giver*, whilst selfishly rejoicing over the *gift;*"

3. "From coldness and indifference to Christ's merits and death."

In his discourse on this petition, the speaker says, that this last named sad state of the soul is particularly perceptible in preachers, whose sermons, though professedly evangelical, are mere essays on Christian ethics. Man's work for Christ is more spoken of, than Christ's work for man. This estrangement from the Cross, though only partial at first, may, in the end, culminate in apostasy and death.

The next prayer is for deliverance

4. "*From the 'great transgressions,' which can never be forgiven.*"

By this sin is meant, "an *active* indifference to the wounds of Christ." It consists not only in the sin of unbelief, under which all men are by nature concluded, but in a willful hardness of heart, a rebellious presumption on man's righteousness, and a contumacious and final resistance against the *felt* strivings of God's holy Spirit. Of this greatest of all transgressions, the second death is the inevitable consequence. "He that believeth not, shall be damned"—yea, "is condemned already." This deprecation of evils which so easily beset the best of Christians, especially those of pride and self-righteousness, and this deep compunction of heart on account of sin, which brought Christ to the cross, is an important feature of Moravian theology. It underlies, and animates the entire inner life of the Christian. Compunction for sin was called a state of "*sinnership*"[5] or self-knowledge. All men admit, that a Christian *may* be overtaken in a fault; but none dare to assert that he *must* sin!

The following lines express the idea of sinnership:

"When I rejoice in saving grace,
Shame's blush for sin o'erspreads my face."[6]

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[5] Sünderschaft.

[6] Ich will mich über mein Seligsein,
Niemals anders als schamroth freu'n.

A literal translation of the remainder of this Redemption-Litany will not be attempted. It suffices to set forth its meaning in brief extracts from the Marienborn discourses.

From the foregoing deprecations of the evils which disturb the soul's communion with the Crucified One, we will turn to the prayers in which the Lord is implored to bestow upon His people all the blessings which accrue from constant meditation on the Passion of Christ. As the brethren prayed, so they taught, and so they lived!

1. Christ's *incarnation* and birth, makes our humanity precious to us, inasmuch as He also was a partaker of flesh and blood, even as the children of men are.
2. His *circumcision* has procured for man, the circumcision of the heart, through the merits of the blood of His first wound.
3. The holy *childhood* of Jesus; His ready and dutiful submission to His earthly parents, fills God's children, young and old, with a like holy and happy spirit.
4. A believing gaze on the *bleeding form* of Christ; and the remembrance of Christ's pure, unsullied *youth*, keeps His youthful disciples chaste; and preserves them from "all filthiness of the flesh and of the spirit."
5. The holy *celibacy* of Christ is the crown of those, who, as yet, have not entered the holy estate of matrimony.
6. His *eyes, broken in death*, are reflected in the mien of all who fix their gaze upon his marred face.
7. His early *exile*[7] teaches his followers, "in whatsoever estate they are, therewith to be content."
8. His diligent *study* of the *Scriptures*, (Luke ii, 46, 47,) admonishes Christians to become instructed unto the kingdom of heaven.
9. The thought, that He *labored* and ate his bread in the sweat of His face, *lightens* the Christian's toil, and makes even servile labors shine.
10. His *faithfulness* in all His Father's business, prompts His followers to like faithfulness in small, as well as in great things.
11. His meek *simplicity* renders all *pride* of intellect odious in the believer's sight.

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[7] Into Egypt.

12. His ready and unquestioning submission to His heavenly Father (Mark xiii, 32) brings into captivity every thought to the obedience of Christ. (2 Cor. x, 5.)
13. His firm adherence to the Holy Scriptures incites His followers to take the Bible as the only rule of their faith and practice.
14. Christ's exemplary attendance in the *Temple* moves His disciples to follow His example.[8]

Here let it be remarked, that the *distinctive* and *fundamental idea* of the original Moravian Brethren was, that *it is possible to establish on earth a true, visible, palpable Church of Jesus Christ.* To this idea they firmly held, as to a precious jewel and a sacred deposit. Their original name, *Unitas Fratrum,* indicated that none but true Christians should belong to a Church. They nevertheless showed due respect to other Churches, however heterogeneous in composition; even in such cases where there was a sad proportion of eleven Judases to one true disciple, instead of one Judas among eleven true men, as was the case in the first Church of Jesus Christ.

If they found any good in others, they commended, and, in some cases, adopted it. They carefully abstained from disparaging other Churches, and from drawing away their people. They did not, however, close their doors against any Christians who desired to join them. In short, just as Christ was loyal to the Jewish Church, so were the Brethren to theirs, and urged others to do likewise. They were, eminently, a union-people, both as to each other, and in all their relations to other Christian denominations.

15. "Christ's voluntary yet sinless participation in the weaknesses and temptations, common to humanity, comforts His people, when for a season (if need be) they are in heaviness because of manifold temptations; for they are kept by the power of God (1 Pet. i, 5, 6).

Christ's *fears,* immediately before entering upon His dreadful agonies (Heb. v, 7; Luke xxii, 27) remind His servants, that they are but feeble and helpless men—even when their labors are being crowned with

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[8] Deine exemplarishe Tempel-Andacht,
Mache uns zu treuen Religions-Leuten.

the greatest success. The remembrance of Christ's *abasement* makes them humble; and in this way they become all the better fitted for achieving still greater triumphs. The desire to shine, as setters-on-foot of great enterprises, is utterly foreign to the mind, that was in Christ. The love of praise—*immensa laudis cupido*—is always attended by melancholy failures and discomfitures."

16. "Christ's perfect understanding with the Father, whether to suffer or not to suffer; and His own inherent power to lay down his life, and to take it up again (John ix, 17, 18), are the strongest proofs of His Godhead.[9] His *willingness* to suffer for man, nerves His followers, when called upon to suffer for His name's sake, with a spirit of patient endurance, which nothing can daunt.

17. The *theology of the cross*,[10] or, in other words, the doctrine of an atonement by *blood*, has always been, and ever shall be, the chief article of our faith. Whilst it is impossible for human reason either to comprehend, or to defend this doctrine (1 Cor. i, 23), yet, the soul that is born of God firmly *believes* it. We love this doctrine with our whole heart; and greatly rejoice to find it attested in the Bible, and in the experience of all true Christians. He that bringeth any other doctrine is accursed of God (Gal. i, 18); and those who bid such an one God-speed, are partakers of his evil deeds, and under the same condemnation. (2 John, 10, 11.)

18. The *testament* made by Christ in favor of those who belong to Him, is very precious to them: the more so, as they believe that He, who is their Creator and Redeemer, had full power to make it. This testament became operative after the death of the testator. (Heb. xix, 16, 17.) It conveys to His heirs every comfort, and every blessing, purchased by His death. He has bequeathed to all believers, His body and His blood. All have an equal share, namely—pardon, peace, and His constant indwelling in their souls.

The provisions of this testament are the rule by which

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[9] Sein Verlass mit dem himmlischen Vater, zu leiden, und nicht zu leiden, ist unser Machtspruch von seiner selbstständigen Gottheit.

[10] "Deine Creutz-Theologie,—Bleibe unser Glaubens-Bekenntniss."

His heirs are guided. The Holy Ghost is the Divine executor of this testament. He quickens men to repentance and to the exercise of faith. He comforts them, with an inward witness of forgiveness, and strengthens them by uniting to Christ and by gathering together into one all the children of God which are scattered abroad. Their bond of union is: a *common conviction of sin*, a *common assurance* of pardon, each of them being clothed upon with the spotless robe of Christ's righteousness, and a *common union* with Christ in love—which love is shed abroad in their hearts through the Holy Ghost given unto them.

19. *Christ's baptism of blood and fire*, (Luke xii, 50,) scatters abroad its sparks, causing the hearts of many men, all over the earth, to burn with shame for sin, and with love and gratitude toward Him, who first loved us. This fire goes forth from the burning words: "Behold the Man!" (John xix, 5,) when uttered by lips, touched with the *blood* and *fire* of Calvary and Pentecost.

20. "*Christ's agony and bloody sweat in Gethsemane*, move the believer's heart far more powerfully, than the thunders of Sinai can. Christ's love melts the heart, and arouses the soul out of its sloth, self-righteouness and sinful desires, and quickens men to the greatest possible degree of diligence in well-doing."

21. "*The Saviour's crown of thorns* leaves its marks on the brow of his followers. His humble, yet confident and unterrified mien, when about to face a frowning world, is reflected in the countenances of all true evangelists of the cross, and makes an irresistible impression upon these who hear them. Their Christ-like look and presence win love and veneration.

Sometimes they inspire fear and hatred. Some wild beasts attack men, merely because they are afraid of being hurt by them. Devils, too, tremble with rage, when they are about being cast out of men!

Sometimes believers are called upon to wear a crown of thorns—but it is, to them, a diadem of glory; because it is then that they most strongly resemble their thorn-crowned Master. When the sufferings of Christ abound in His servants, and the imprints of the thorns are seen upon their foreheads, they, unconsciously, command the veneration of those with whom they have to do."

22. "In the moment when the sinner first believes, the pallid lips of the dying Saviour bestow, as it were, a kiss of peace upon his guilty soul. It is then, that the creature finds his Creator; the bride her husband; the guilty conscience a sin-offering; man's flesh and bone is united with God's flesh and bone; and thus an inseparable union is established between man and his God. The Song of Songs (Cant. i, 2,) opens with the prayer: 'Let Him kiss me with the kisses of His mouth.' 'Christ's pardoning love when truly felt, is an *instantaneous* experience, and has an abiding influence on the man's whole life. Some, indeed, do not believe! Like Naaman, they want a more ceremonious blessing. They are more concerned about the form and manner of their conversion, than about the the thing itself. They are determined to be converted in their own way, or not at all. But God's way is: 'Wash, and be clean.' All that a sinner has to do, is, *to believe and be saved.* Then follows a 'kiss of peace' imparted by the lips of the Crucified One; a kiss, which is oft repeated, until given for the last time in the hour and article of death."

23. "That *Christ did not hide His face from shame and spitting,* should so affect men, that they do not fall into sins for which they may be, at last, 'spued out of his mouth' (Rev. iii, 16.); or into certain other sins, for which the Father may 'spit into their faces,' and thus degrade them. (Numbers xii. 14.) The *first-named class* of sinners are Laodiceans. They were rich and increased with goods (*i. e.*, self-righteousness,) and, in their blindness, do not see their own misery, poverty, and nakedness. They glory in themselves, and not in the cross of Christ. They are reprobates in the worst sense of the word; and being an offense unto God, they are in danger of being spued out of His mouth. Although they may be zealous ritualists, and seemingly devout worshipers, God hates their feast-days; and will not smell into their solemn assemblies, and commands them to take away from Him the noise of their songs, for He will not hear the melody of their viols." (Amos v, 21.)

"The *second class* may comprise elders and dignitaries of the highest rank. Miriam, the prophetess, had revolted against her brother Moses, and was degraded

from office for a season. She was even smitten with leprosy. And so may men, who are high in office, grow contentious, or careless in the discharge of duty, and finally become incorrigible. Having lost sight of the ignominy of Christ, and having neglected to heal their sloth and pride by looking unto Jesus, they, at last, do things which necessitate their deposition from office; and are thus, as it were, 'spit upon' and degraded. See the case of Miriam in Numbers xii, 1–15. The only remedy is, to pray for such persons, that they may be made conscious of their bad state, and creep to the cross. Their state however, is not as bad, as that of the Laodiceans, who, because of their self-righteousness are less likely to acknowledge their sins and seek the healing virtue which so freely flows from Christ's ignominious sufferings and death."

CHAPTER VI.

FEET-WASHING.—John xiii, 1-17.

This service was instituted by Christ, not merely as an act of humility, signified by ablution, but as an ordinance of *absolution*. The blood of Christ is as necessarily connected with this ordinance, as with that of baptism. The blood shed for the remission of sins, can alone make the guilty conscience clean. Neither ordinance can avail any thing, unless it is accompanied by confession of sin, and by faith in Him, whose sweat became as drops of blood, whose blood is a fountain for sin and for uncleanliness, flowing into eternal life. Luther says: "The eye of faith beholds blood in the waters of Baptism"; and why not also in the waters of the Pedilavium? The blood of Christ cleanseth from *all* sin. St. Augustine says: "Christians should always feel as though Christ were, at this moment, agonizing in the garden and on the cross, and breathing out His soul into His Father's hands,—and as though He were constantly exhibiting His broken body and His open wounds and all His bloody scars, to the loving and tearful gaze of His redeemed people."

On the subject of confession of sin, and of absolution, typified in baptism and feet-washing, Luther says: "The scriptural name of a father-confessor is *Alterutrum*"—(Latin, for 'one another'). 'Confess your faults one to another and pray for one another, that ye may be healed,' etc. (James v, 16.) The brother, who, like Christ, humbly kneels at another brother's feet in order to wash them, is the best qualified, and the most acceptable man, to put soul-searching questions; and, if need be, to administer kindly reproof, as well as to receive his brother's acknowledgment of error. Christ, when He washed His disciple's feet, reproved one of them, saying: "Ye are

clean, *but not all"*—referring to Judas Iscariot. (John xiii, 10–11.)

The ordinance of feet-washing (pedilavium) was observed by the Moravian Church until to a comparatively recent date. It was discontinued in the early part of the present century. Its intrinsic usefulness in promoting spiritual life, and, above all Christ's example and plain command (John xiii, 14–15), made this ordinance a very essential one, in the estimation of the old Moravian Brethren. But, *tempora mutantur, et nos mutamur in illis.*

CHAPTER VII.

ELECTION. FREE SALVATION. PROSELYTISM.

THE twenty-seventh discourse of the Redemption-Litany on the prayer:

"*O may Thy bleeding arms, outstretched upon the cross, Embrace us all,*"

unfolds the views of the Church of those days, on election and free salvation.

It opens, by stating that the Renewed Church of the Brethren was fully committed to the doctrine of free salvation. Their hymns prove this. This discourse, however, does not disguise the fact, that the old Bohemian Brethren had firmly held to the doctrines of election and unconditional reprobation; and moreover charges them with tainting some of the great Helvetian reformers, such as Calvin and others, with these views.

The Renewed Moravian Church, however, has compromised the matter, by admitting that certain persons were pre-ordained to be "chosen vessels" unto the Lord, "to bear His name before the Gentiles and kings, and the children of Israel." (Acts ix, 15.)

On the other hand, they bore effectual witness to the great truth, that Christ is ready to receive all who come to Him; and that salvation is not restricted to any race or class of men. They exposed the absurdity of urging men to come to Christ, who are already subjects of grace by virtue of their election; and of offering salvation to such as are not, by any possibility, salvable, in consequence of the horrible decree of unconditional reprobation. As to the final perseverance of God's saints, the brethren believe, that this mainly depends upon the long-suffering perseverance of God in keeping His redeemed

people unto eternal life. Believers in free salvation are cautioned against the vain presumption, that they may become Christians, whenever they please. This refuge of lies, underlies the vile and godless lives of multitudes, who suppose, that they can, in the end, thrust themselves into the presence of God, in the garment of their own righteousness. The only condition of salvation is a heartfelt conviction of sin, which drives men to the Lamb of God.

The *elect* are the "little flock" of witnesses, to whom it is the Father's good pleasure to give the kingdom. They have won and are still winning, millions of penitent sinners to Christ. Their peculiar mission is, to graft olives, wild by nature, into the good olive tree, (Rom. xi, 24); and to bring aliens into the enjoyment of the indigenous rights of those, who belong to the commonwealth of Israel, and to make them fellow citizens with the saints and the household of God (Eph. ii, 12). They earnestly labor for the conversion of souls, out of obedience to the command: "Compel them to come in!"

But in this connection, we dare not overlook the words of Christ: "Woe unto you, Scribes and Pharisees! for ye compass sea and land to make a proselyte; and when he is made, ye make him two-fold more a child of hell than yourselves."

There is a difference between *evangelization* and *proselytism*. Those who oppose the work of converting souls, or at least hamper it, by setting certain sectarian and ritualistic limits to it, are not worthy of notice. In countries where there is religious liberty, Christ's servants feel that there is necessity laid upon them, to make as many converts to Christ as they possibly can; and to this end, they will use every scriptural means, and suffer no man to forbid them. A neglect to do this proceeds from slothfulness, which has its origin in a cold heart. The excuse, so often made, that it is wrong to make proselytes is born of hypocrisy or of ignorance. No Christian, nor any body of Christians, is dispensed, nor desires to be dispensed from the duty of proselyting, in the sense of winning souls to Christ. Proselytism, in its bad sense, seeks to convert men

merely to creeds and to church forms. Making converts to a Church is a widely different thing from making converts to Christ, and bringing them into "fellowship with the Father and His Son Jesus Christ, and with one another." (1 John i, 3.)

"It being far easier, especially in high-church communities, to induce men to become church-members, than it is to bring them to Christ, it is well not to be over-hasty in taking them into church-fellowship. Caution should be used in admitting new members, even in such cases, when they are led by pure motives to leave one Church and join another. Such changes usually cause jealousy and strife."

The speaker was prompted to make these remarks by the fact, that the Moravian Brethren of that period (1747) were an eye-sore to the clergy of the Established Churches. This appears from the following remarks in the sermon under consideration:

"Twenty or thirty years ago (1717—1727) every churchman was bound by civil law to remain in his native parish; or, if he saw fit to change his place of residence, to supply himself with a permit. But this is no longer (1747) necessary. If a man has no 'letter,' he is merely required to prove that he is no Moravian brother. If he can purge himself of this odium, no questions are asked, no matter how neglectful he is of Christian duty. Some of this class of church-men are even supposed to be great philosophers, simply because they never attend church, and seem to know more, and lead a somewhat stricter life than other people.

The hatred which the Established Churches formerly entertained against separatism, has now changed into a deep-rooted aversion to the fundamental principles of the Brethren. Their enemies would fain have torn up these principles by the roots. If a child of God desires to remain unmolested within the pale of an Established Church, he is obliged to lead the life of an anchorite, until he is at last accounted a hopeless case, and ignored. Whenever such solitary and neglected children of God come to the knowledge of the Brethren, the latter, as soon as they have convinced themselves of their sincerity, receive them with open arms."

A few words will suffice to show the manner in which the Brethren dealt with souls.

"It is a vain thing," they said, "to preach the Gospel to the dead. But when the Lord sends us into a house, or among a people, we invariably find one or more souls who desire to be instructed in righteousness. Our hearers are not only those who, in a general sense, are objects of Divine mercy. We have a special mission to those whom the Holy Ghost has quickened, and whose hour has come to make an experience of blood-bought grace and pardoning love; souls, to whom Paul referred when he said: 'It is high time to awake out of sleep; for now is our salvation nearer than when we believed.' (Rom. xiii, 4.) Peter also spoke of 'times of refreshing from the presence of the Lord, when men ought to repent and be converted, that their sins should be blotted out.' (Acts iii, 9.) When Cornelius was ready to receive the Gospel, the angel of God bade him send to Joppa and call for one Simon, surnamed Peter. (Acts x, 5.) Philip was directed by the Spirit to go near and join himself to the chamberlain of Candace, the Ethiopian queen—at the time when he was meditating on the atonement, as set forth in the fifty-third chapter of Isaiah's prophecies. Philip preached Jesus unto him, then and there. The Ethiopian instantly believed, was baptized, and went on his way rejoicing. O how quickly did the open arms of Jesus embrace this soul. These arms are still opened wide for sinners! When the Holy Ghost, under the similitude of Wisdom (Prov. viii, 1–6) cries to the simple: 'Hear! for I will speak excellent things,' the Bridegroom of our souls is ever near, stretching forth His blood-stained arms, all the day long, to a sinful world."

CHAPTER VIII.

THE SALVATION OF ISRAEL.

THE conversion of the Jews is treated of in the thirtieth discourse. There was, in those days, much prayer in the Church, for the salvation of Israel. Marienborn, where these discourses were delivered, is near Frankfort-on-the-Main, one of Europe's great money centers, and abounding with Jews.

The present discourse was based on the petition: "*May the Sign of the Son of Man appear unto Israel, before Thou comest in the clouds to judge the world!*"[1]

The following texts prompted this prayer:

1. Blindness, in part, is happened unto Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved. (Rom. xi, 25-26.)

2. Other sheep I have, which are not of this fold.(John x, 4.)

Jews and Gentiles will, in the end, become one fold. Paul tells the Hebrews, that the Gentiles shall not be made perfect without *them*. (Heb. xi, 40.)

Whilst we are preaching the Gospel to the Gentiles, it is right and meet, that prayer should go up for the conversion of the Jews—even before the fullness of the Gentiles be come in, at the end of the world. Such prayers are like birds' voices, in early Spring, before the Summer has begun.[2]

The Apostles were commanded to begin at Jerusalem. Many thousand Jews were converted by "ministers of the circumcision for the truth of God," (Rom. xv, 8,) during the

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[1] W. Lit., p. 275.

[2] So ein Flehen und Seufzen als in der Gemeine seit etlichen Jahren für die armen Juden aufsteigt, ist:

Eine Frühlings-Vögleins-Stimme,
Eine Evangelistin von des Sommers Anbeginne.

W. L., p. 275– below.

apostolic age. And ever since, many Jews and Gentiles have been "sealed with the Holy Spirit of promise," which is "the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of His glory. (Eph. i, 14.)

Two question here present themselves:

1. By what means will "all Israel" be converted, *en masse*, when the fullness of the Gentiles shall have been brought in?

2. By what means may Israelites be converted in *detail*, before the second coming of Christ?

1. The great mass of the people of Israel will, in the end, be convinced of the sin of unbelief, precisely in the same way in which all atheists will be convinced. Samuel Basnage, a French divine, in his preface to the Bible, says: "God will cause the Jews to acknowledge Jesus as the Christ, *en les terrassant*, i. e., by striking them down, and confounding them." When the Jews shall behold the Sign of the Son of Man in the clouds, they will make the *amende honorable*, by weeping and lamenting with broken hearts. Every Jew of every tribe, will see, with terror and dismay, Him whom their forefathers pierced. (Rev. i, 7.) They will behold the side-wound, (which is the Sign of the Son of Man) and repent; every one of them, with a repentance quite as genuine as that of Ahab and the Ninevites. This general conversion of the Jews and of all those atheists who reject the atonement, through the panic-power of the Sign of the Son of Man coming in the clouds, is their *pis aller*, or last resource. For He will finish the work, and *cut it short* in righteousness: because a *short work* will the Lord make upon the earth." (Rom. ix, 28.)

And that the repentance, wrought on that great and awful day, may avail as much as a *death-bed* repentance now does—who can deny? And that a death-bed repentance can be of no avail—who will assert?

2. "By what means may Israelites be converted in detail, before the second coming of Christ? How can *they* be converted, whose carnal reason revolts against faith? How can the circumcision (Rom. xv, 8), be won to Christ whom they

hate, because their consciences charge them with having crucified the Lord of Glory? Had Pilate and his soldiers known Christ as well as the Jews knew Him, they would not have taken His life. (1 Cor. ii, 3.)

The answer to the question, "how can the *individual* Jew be saved?" is: The Sign of the Son of Man must convert him, even as it may convert the entire Jewish race, on the last day. The experience of Thomas must be the experience of every Jew. His heart must be pierced by the message, that Jesus, whom they slew upon the cross, rose from the dead, and is the Lord of Glory. What Thomas felt, both Jew and atheist must feel; whereupon they will confess Him, whose pierced hands and open side are evidently set before them, to be their Lord and their God.

The simple word of the cross can alone produce this effect. But the Holy Ghost must be in this testimony, or rather *in the men who deliver it.* Such men will not use enticing words of man's wisdom; but they will preach Jesus in a demonstration of the Spirit and of power (1 Cor. ii, 4). Christ must needs live in His witnesses, and impart life and power to them. When the Shunamite's child died, Elisha gave his prophet's staff to his servant Gehazi, that he should lay it on the face of the child. He did so—but the child did not awake. But when Elijah came himself, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, then it came to pass that the flesh of the child waxed warm; and when he had stretched himself again upon him, the child sneezed seven times, and the child opened his eyes. (2 Kings iv, 34, 35.) Sermons, services of song, litanies, liturgies, etc., are nothing more than a mere "prophet's staff." A man may engage in all these things ten years, and longer, and yet remain spiritually dead. But when Christ Himself comes and reveals His redeeming love to the sinner, and then bids him live, and live forever, this alone converts him into a true child of God; and, if need be, into an able minister of the New Testament both to the Jew and to the Gentile."[3]

[3] W., Lit. p. 264.

CHAPTER IX.

THE SALVATION OF THE WORLD.

31. The thirty-first discourse has for its motto the following lines:

> "Rock of Ages, rent for me,
> I would hide myself in Thee, etc.,
> Oh! may all the world beside
> Find a shelter in Thy side."

This prayer includes:

1. Those who are now in Christ; and,
2. All the world beside.

1. The riven side of Jesus is a strong tower, and the righteous runneth into it, and is safe. Christians do not hold the fort, but the fort holds them. There is now no condemnation to them who are in Christ Jesus. His wounds are the clefts or windows into which souls, like affrighted doves, flee for safety. Here they rest—and hence they again fly abroad as Gospel-carriers; and hither they return, ever praying:

> "Rock of Ages, cleft for me,
> I would hide myself in Thee."

2. The other prayer is:

> "O may all the world beside,
> Find a shelter in Thy side."

All true believers feel authorized, by a multitude of strong and impregnable texts of Scripture, to pray for the salvation of the whole world. The various speculations of men about a Millennium, and concerning the comfort, which still remains to those who have died in their sins, that they may, after having passed through purgatorial fires, be finally saved, etc.—all such ideas the Brethren deemed fanatical. But they condemn no one, who in ecstatic moments of rapturous love, fervently longs and prays for the salvation of all men. Paul wished himself to be accursed from Christ, if the salvation of his brethren and kinsmen after the flesh

could thereby be accomplished. How like his Master, Christ, who became a curse for us! Moses, too, prayed to be blotted out of the book of God, if the sin of Israel could thereby be taken away. Such prayers, though they may seem to be presumptuous and unauthorized, are not displeasing unto the Lord, who knows the hearts of His servants.

But it is one thing, to *wish* that all men might be saved: and quite another, to preach universal salvation as one of the tenets of the Church."

After adducing sundry texts, such as: 1 Tim. iv, 10; 1 John ii, 2; Math. xx, 28; John i, 39; John vi, 51; John iii, 16, 17; John v, 22; Acts xvii, 31; 1 Tim. ii, 4; 1 Cor. xv, 22, the preacher further says:

"All these texts give us full authority to pray, that all the world may yet find shelter in His side. When John said: "He came with water and with blood," (1 John v, 6,) he referred to the *blood* which came forth from the side-wound, as an atonement for the sins of the whole world; and to the *water*, as a symbol of the Holy Ghost, who purifies the hearts of those, whose sins have been forgiven. Nothing can shut souls out of heaven, but their own pride and unbelief, their presumptuous self-righteousness, their blasphemous rejection of an atonement by blood, and their scornful *refusal*, to be put into the same category with the thief on the cross, and with the woman with seven devils, and to be saved on the same terms with them, namely, through blood-bought mercy and forgiveness. In short, nothing closes heaven against them, but their rebellious denial, that they are in danger of the judgment, simply, because of their want of faith in Jesus Christ, and Him crucified. This alone, is the cause *why*, and the way in which, men lose their souls. On the other hand, a pungent sense of sin, misery, and damnableness, affords an all-sufficient title for a shelter within the clefts of the Rock. The prayer: "Lord, remember me!" or: "God be merciful to me a sinner," may, in the dying hour, serve as a plank on which a poor ship-wrecked sinner may land on the heavenly shores. If this be not so, how dare men say, as is generally done at funerals, that the departed soul

"whose lifeless remains we now inter," has gone to heaven?

"Paul, however, declares concerning those who say: 'Let us continue to sin, that grace may abound,'—and 'let us do evil that good may come' that *their damnation is just.*'" (Rom. vi, 1–8.)

CHAPTER X.

THE MORAVIAN CREED SUMMARIZED.

THE foregoing chapters treat at sufficient length of *those* doctrines especially, with which the founders of the Moravian Church moved the hearts of thousands in Christian and Pagan lands.

A summary of *all* the articles of the Moravian Creed is now in place. Some seem to think that the Moravian Church has no creed. Every man who calls himself a Christian, *must* have a creed. He that has no creed, is, simply, an infidel.

The different articles of the Moravian faith are contained in the hymnals and catechisms of that Church; and are ranged in the order in which the Holy Ghost, who is the author and interpreter of the Bible, presents them to the soul.

The following summary of doctrine is taken from an Indian Hymn-book, translated from the German by David Zeisberger,[1] the well-known Missionary, and published September 8, 1802; and revised and republished by Abraham Luckenbach, Canada, (also a Missionary,) and printed by J. & W. Held, Bethlehem, Pa., 1847. The order in which these articles of faith appear in the Indian Hymn-book, is precisely the same as that of all Moravian Hymnals throughout the world, with the solitary exception of the one published at Bethlehem, Pa., 1876.

The Moravian Creed is usually set forth under the following heads:

I. The Word of God.

II. The Fall and Corruption of Man, and his Redemption by Christ.

III. The Incarnation and Birth of Jesus Christ.

[1] Read "Life and Times of David Zeisberger," by Bishop E. de Schweinitz, S.T.D.

IV. The Circumcision, and Name of Jesus.
V. The Sufferings and Death of Jesus Christ, and His Rest in the Grave.
VI. The Resurrection of Christ.
VII. The Ascension of Christ and His sitting at the right hand of God.
VIII. The Holy Trinity.
IX. The Heavenly Father.
X. Christ, the Son of God, our Saviour.
XI. The Holy Ghost, and His gifts and operations.
XII. God's call of grace to the unconverted sinner.
XIII. Repentance unto life.
XIV. Faith in Jesus Christ.
XV. Forgiveness of sins.
XVI. The Surrender of the heart to Jesus.
XVII. Communion with Christ and true faithfulness.
XVIII. Thankfulness for the Incarnation and Death of Jesus.
XIX. Beholding the Wounds of Jesus in faith.
XX. Love to Jesus.
XXI. Brotherly love and Christian union.
XXII. Self-knowledge and longing for more grace.
XXIII. Sanctification.
XXIV. Humility, simplicity and growth in grace.
XXV. Resignation, confidence and patience in tribulation.
XXVI. The Christian Church.
XXVII. Baptism.
XXVIII. The Holy Supper.
XXIX. Christ's coming in His glory; our departure unto the Lord, and the Resurrection of the body.
XXX. The Church Triumphant and the Glory of eternal life.

CHAPTER XI.

EXPOSITION OF THE TEN COMMANDMENTS.

HERRNHUT, MARCH 31, 1730.

I. THOU *shalt have no other Gods, besides Me.*

We must not suffer any man, not even "the powers that be," no teachers, no preachers, nor our most intimate and faithful friends, nor our Christian brethren, or spiritual fathers, to seduce us into anything that is contrary to God's will, and against our conscience. We must steadfastly hold to the determination to love, esteem, and obey a brother or sister, only so long as they are in thought, word and deed, of God, in God, and for God; contrariwise, we must say to them as our Saviour said to one of His best friends, who was also a witness of His transfiguration: "Get thee behind me, Satan; thou art an offense to me." (Matt. xvi, 23.)

II. *Thou shalt not make to thyself any graven image, nor the likeness of anything, etc.*

The Lord must rank first in our affections. Whatsoever beauty, gifts or virtues may be found in any animate or inanimate, rational or irrational being, or in any material or spiritual, earthly or heavenly creature, whether real or imaginary, even though we behold the greatness of God in them, yet must we love God above all; and next to Him, and because of Him, and according to His will, the works of His creation.

III. *Thou shalt not take the name of the Lord, thy God, in vain.*

We should never, in thought, word or deed, make promises to Omniscient and Omnipresent Love, nor rush headlong into any enterprise, however sacred, unless we are sure that we are doing so with all our heart, and are certain that we can keep

our word—lest, through our fickleness and indecision, we bring upon the cause and kingdom of God the just reproach: "This man began to build and was not able to finish." (Luke xiv, 30.) When guilty of a misdemeanor, we should not try to exculpate ourselves at the bar of our own conscience, nor with others. If we know that we have done wrong, we must not attempt to cover it up by misrepresentations. Remember Annanias and his wife Sapphira.

IV. *Remember the Sabbath day to keep it holy.*

The weekly Sabbath day, which the Lord has set apart unto all nations as a day of rest, should be observed in due form, as a divine service, habitually and regularly. We should employ this day, as God would have us do, in collecting our thoughts, which during the week are divided and scattered amid the many distractions of active life; and in concentrating them on the one thing needful. Having shut out the world, we make room for the fullness of God to pervade the soul. This is Luther's meaning when he says: "Cease from your own works, that God may work within you."[1] If this object is not attained, the Sabbath is not rightly kept in the sight of God; just as we read of the first churches and their disorderly manner of partaking of the Lord's Supper: "When ye come together, therefore, in one place, this is *not* the Lord's Supper." (1 Cor. xi, 20.)

V. *Honor thy father and thy mother, etc.*

We must, above all things, pay honor and render obedience to our Father which is in heaven; and, at the same time, fear, honor and respect our earthly parents or superiors, even if they chastise according to their own pleasure, not only the good and gentle, but also the froward. (1 Peter ii, 13.) Our veneration for them must not cease, even if we are no longer able to consider them upright. Finally, it becomes us to be as truly subject, in love, to those who have been placed over us by others, as we would be to those whom we have ourselves

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[1] "Du sollst von deinem Thun lassen ab,
Dass Gott sein Werk in dir hab'."

chosen to the office, and esteem them all very highly in love for their works' sake. (1 Thess. v, 13.) We should especially count those worthy of double honor who labor in the word and doctrine, and not be intractable, perverse or heretical, either openly or secretly.

VI. *Thou shalt do no murder.*

A grand defect, and a most fatal error in a Christian, is to foster ill-will even towards his bitterest enemies. We should harbor no animosity against God's enemies or against our own, even if they persecute us individually, or God's Church collectively; nor against murderers; on the contrary, we must at once repress every desire that vengeance might overtake these great sinners, these hypocrites, or these false brethren. Earnest prayer for their recovery should arise from our hearts instead. No living creature should be wantonly destroyed or tortured. Even dangerous creatures should either be bettered if possible, or put out of reach, rather than killed; and that we should rather risk injury from them, than hasten their destruction unduly.

We must allow no injuries to disturb or distress us, but rather seek to turn them to some good account, and employ every means in our power to promote the good of our fellow-men. It is criminal and dangerous to disregard and neglect these things.

"Whosoever is angry with his brother," etc. Matt. v, 22.

"Whoso hateth his brother is a murderer." 1 John iii, 15.

"Father, forgive them," etc.

"Lord, lay not this sin to their charge." Acts vii, 60.

"If a brother and sister be destitute," etc. James ii, 15.

"A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Prov. xii, 10.

VII. *Thou shalt not commit adultery.*

It is wrong to look upon a woman to lust after her, whether with a view to marriage or not. We must give evidence that we regard the married state into which we have entered, professedly in the name of Christ, as holy. We must "know no man," not even the image of Christ "after the flesh," but

should regulate all our actions, in or out of wedlock, according to the prompting and direction of that anointing which teaches men of all things, and is truth, (1 John ii, 27); so that, both by day and by night, yea every moment of our lives, nothing may keep us from enjoying the love of God, together with peace and joy in the Holy Ghost.

VIII. *Thou shalt not steal.*

We should be so minded that no act of this kind gives us pain; and that, if we endeavor to recover what has been purloined, our action should flow from a desire to be faithful stewards of the Lord, and from love to God and to our neighbor, and from a sense of duty when acting in an official capacity —but by no means from love to the thing which is taken— but rather give than receive. Rather share with the evil-doer, if it can be done without hurt and detriment to him, and if we may thereby show him the error of his way. Rather do this, than by forcibly recovering everything, effect his ruin, and leave his heart unchanged.

Never accept a benefit from your neighbor if it is attended with inconvenience to him, though he would bestow it with hearty good will and even press it upon you. Never accept anything from one whom you know to be poorer than yourself, and take no compensation for any service which costs you nothing. Do not attempt doing good without first looking unto Jesus for strength. Expect no spiritual refreshing, nor wisdom from above, nor strength, sooner than it is given; and consider the payment of your wages, even when faithfully earned, not so much as a debt which is owing to us, but as a kindness and a favor.

IX. *Thou shalt not bear false witness.*

It is wrong to repeat calumnies or anything that is spoken against any one, unless duty requires it. We should be sorry to see faults in our brethren, and never reprove them in the presence of others. Do not circulate any evil reports, but rather suppress them. Never insist that your opinion of the character of your neighbor is correct. When you advance an

idea, do not endeavor to illustrate and explain it by adducing things which you have not fully ascertained to be true.

X. *Thou shalt not covet.*

We should not hanker after anything that we do not possess; nor after any gift which we behold in another. Never credit the faults of a brother, merely because he is your superior, and enjoys more consideration than you do; and never betray and expose to others, real defects which you see in other Christians who happen to be more honored and more talented than you are.

We should value the gifts which we have, but not covet those of others, nor envy them when we hear them well spoken of, and when we behold their personal success and the good they have done to others. In a word, we should have no will of our own.

If a man has been justified by the Saviour's grace, and would remain happy, let him examine himself (1) whether, before his conversion, he was inclined to pride, and whether or not his mind is still ruffled and disturbed when innocently brought under suspicion of having committed some ridiculous or blameworthy act, and whether or not a desire arises to be justified in the matter so as to enjoy a fair reputation.

(2) Is any one predisposed to sensuality? Let him examine whether there is anything in earth or in heaven which, on account of its amenity, can still create a desire for its possession, and whether he can resist all hankerings after things that afford pleasure. Let him prove himself, whether he can cheerfully suffer acute pain, and undergo severe hardships for Christ's sake.

(3) Is any one avaricious by nature, let him ask himself, now that he is a child of God, whether he would feel hurt if he were overlooked in the daily or other ministrations, whilst others are supplied who stand in far less need of help than he does.

(4) Is any one disposed to be slothful in business, let him examine himself whether he is still inclined to shirk work, is slow and apathetic in doing it, and whether he soon grows

tired, and leaves it, and seeks rest and ease, and even puts off or leaves work before it is done, which he might have attended to at once.

In all these things there lies concealed an accursed thing, which must be destroyed from among God's people. Christ strengthening us, the heart being filled with grateful love to our crucified Redeemer, we *may* and we *ought* to be freed therefrom. As soon as we discover these evils in us, we must beg to have them consumed and removed by the same Light which discovered them to us.[2]

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[2] Büdingische Sammlung. 1 Band. p. 334.

PART II.

PRIMITIVE MORAVIAN PRACTICE.

PRIMITIVE MORAVIAN PRACTICE.

INTRODUCTORY NOTE.

In 1727, the time of the revival and restoration of the Moravian Church, and for some years after, there was nothing in its economy but what the Holy Scriptures enjoin as necessary to the spiritual well-being of its membership. "There never was a people less addicted to sectarian forms than the Brethren of that day. They constantly brought forth old things and new out of the good treasure of their faith and experience. They gladly adopted whatever modes and measures of other churches they found more efficient than their own."[1]

Whoever seeks only the things which are Jesus Christ's, admits this to be right. Not so the sectarian, who chiefly seeks the glory of his own denomination. He zealously holds fast to cast-iron forms. He even goes so far as to assert, that each church ought to have some peculiarity, wherewith to distinguish it from other churches—in direct contradiction with what the Apostle Paul says: 1 Cor. i, 10–13, and 2 Cor. 3–13.

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[1] Schrautenbach's Zinzendorf, pp. 39 and 94.

CHAPTER XII.

PRIMITIVE MORAVIAN PREACHING.

JESUS CHRIST *and Him Crucified; and the inward witness of remission of sins through His blood*, were the principal topics of preaching during the best days of the Moravian Church. On this foundation they built gold, silver, and precious stones.

That these doctrines are fraught with the elements of true spiritual power, appears from the numerous conversions which result from them—provided always, that the preacher is, himself, endued with power from on high, and can speak from personal experience. The common people hear such men gladly, and many souls are won to Christ.

There are those, however, who are of a different sort, but who also have a large following. They attract men more by factitious means—such as, fine oratory, music, beautiful architecture, ritual, church-pageantry, etc., than by the simple Word of the Cross.

The Old Brethren well knew how to divide the Word rightly. They presented Gospel-truth symmetrically, *i. e.*, according to the proportion and analogy of faith, and kept back nothing. They shunned not to declare all the counsel of God concerning man, from the moment of his creation till to the sound of the last trump. *Redeeming love* was their constant theme. What they had seen and heard, declared they unto others, so that they also might have fellowship with them. (1. John i, 3.)

This fellowship constitutes the Church of God; but, "the Church," said the brethren, "is like water; which, if it is not kept in motion by streams flowing in and running out, becomes stagnant and putrid. The Church must have constant increase from without; and evangelists must ever be going out

into the world." They called the latter, "good soldiers of Jesus Christ"; and of these there was, in those days, a large army both at home and abroad. They achieved great conquests in almost every part of the world. John Wesley remarked, concerning Peter Böhler's labors in England: "O what a work has God begun, since his coming into England! Such a one as shall never come to an end, till heaven and earth pass away."[1]

The qualifications of a true minister have already been defined. He is simply a pardoned sinner, upon whom necessity is laid, to show forth the praises of Christ, who has called him out of darkness into His marvelous light.

When the Brethren declared the testimony of God, they "came not with excellence of speech and with wisdom; so that the faith of their hearers might not stand in the wisdom of men, but in the power of God." They knew, too, that the best and wisest theologians may fall into divers hurtful snares: such as bigotry, prejudice, idle speculation, intolerance, ambition, jealousy, etc., and that the only cure for these evils is—*to look unto Jesus and His wounds.* It is this alone that can work in man "a meek and lowly spirit." "But not many wise men after the flesh are called."[2]

Meekness of spirit, however, does not exclude "great boldness of speech." The latter is the natural and spontaneous outcome of love and gratitude to Him, who laid down His life for sinful mankind.

The following quotations express the mind of the brethren on this head:[3] "In an *Apostolic* Church, a gentle mode of teaching is appropriate. But if, in mixed congregations, there

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[1] Wesley's Journal. Vol. I, p. 87.

[2] "Der Eifer, die Blindheit, der Vorwitz, der Richtgeist, der Schwindel, der Amtsneid, sind Dinge die sich die Theologi zu Schulden kommen lassen; deren Kur man aus des Lämmlein's Leiden erhalten und statt ihrer, ein sanften stillen Muth bekommen."—*Zinzendorf.*

[3] In Apostolischen Gemeinen lässts sich sanft herfahren. Wo sie aber in den Religionen, (gemischten Gemeinen) keine Donnerkinder, keine Eliasse mehr haben, so schläft gewiss alles ein. Das Predigen, das Dringen an die

are no sons of thunder, no Elijahs, the people go to sleep." "The style of preaching to which many congregations are forced to listen, is entirely too philosophical, cold, logical, abstruse, cautious and reserved. A preacher, in order to be successful, must be bold and mighty, through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalts itself against the knowledge of God, and to the bringing into captivity every thought, to the obedience of Christ." (2 Cor. x, 5.) "He must bear down all opposition; tear down the fair but false fabrics of formalism and selfrighteousness; overturn, burn and destroy every wrong foundation, together with its superstructure, ere it is possible to build up a spiritual house unto the Lord."

"A preacher must start out with the idea, that the generality of his hearers are plain people, on whom learned arguments have less effect than the emotion which they perceive in the speaker, which carries with it a divine and almost magnetic power."[4]

"Let every minister rest assured, that if he desires to enjoy ease, and have things go on smoothly in his congregation, revivals and conversions dare not take place. As soon as these occur, the devil is loose, no matter how decently and in order everything may be conducted."[5]

Consistency and *decision*, as well as *boldness*, are very important qualifications of a Christian preacher. His trumpet

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Seelen, ist zu philosophisch, gelassen, bündig, überlegt, reservirt. Es will durchgesetzt, und zuweilen ein guter Fleck eingerissen und nieder gebrannt sein, ehe wieder gebaut werden kann.—*"Jeremias;" von Zinzendorf, p.* 202.

[4] Von den Zuhörern hat man sich den General-Concept zu machen, dass die Meisten dumme Leute sind; und dass alle Argumente bei ihnen so viel nicht ausmachen, als die Bewegung des Herzens, welche sie im Redner verspüren; die eine göttliche und fast magnetische Kraft bei sich hat.—*Theologische Bedenken. p.* 43.

[5] "Wenn man äusere Ruhe behalten will, so darf sich niemand bekehren. Denn so bald das geschiehet, ist der Teufel los, man mags so ordentlich machen als man will."—*Zinzendorf.*

should not give an uncertain sound. His speech ought not to be yea and nay,—but in Christ, it should always be yea! He must not be a trimmer, or a time-server, loving the praise of men more than the praise of God. Those men of God, who were instrumental in bringing about the great revival in Herrnhut in 1727, and in building the Church of God in that place, were not orthodox with their mouths only, and heterodox in their hearts. A double-minded man is unstable in all his ways. (Jas. i, 8.) On this subject I quote from the minutes of a Conference, held in Marienborn, in December 1745, the following passage: "A subtle desire of the heart to cover up and set aside the *blood* of the Saviour; an inward craving for riches, and impatience under reproach, are things, which mere orthodoxy does not remove. There are orthodox men, even of the pious sort, in whom these evil dispositions sometimes manifest themselves."[6] God's ministers are true men. They partake of the spirit of Paul, Luther, Zinzendorf, Peter Böhler, John Wesley, George Whitefield, etc.[7] In the hands of such men, the work of God will always prosper. If there is spiritual declension, and a want of growth in any church, it is owing mainly to a want of power in the pulpit. It is vain to seek the cause elsewhere. A lack of pulpit-power may be accounted for, in two ways. It may be attributable to a want of soul-power, *i. e.*, to spiritual leanness in the speaker; and in addition to this, to the traditional idea, that the Gospel ought to be preached in a smooth and mild way. The primitive Brethren considered this latter mode, as we have just seen,[8] appropriate only in apostolic (*i. e.*, con-

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[6] Die innere List, des Heilandes Blut zu verschwemmen und auf die Seite zu schieben; die innere Begierde den Reichthum so mitzunehmen; das Unzufriedensein mit der Verachtung, hebt die Orthodoxie nicht: sondern das bleibt, auch bei einem frommen Orthoxen.—*Synodus Marienborn, December* 8, 1745, 9 *A.M., Session XVII.*

[7] George Whitefield acknowledged, at dinner in the house of Mr. Benezet, Philadelphia, Pa., that Peter Böhler was his spiritual father. (*See Minutes of a Synod at Marienborn, July* 13, 1745.

[8] See p. 58.

verted) churches, but utterly out of place in mixed congregations. This latter distinction should not be lost sight of.

Pastor Frohberger, a Lutheran preacher in Rennersdorf near Herrnhut, in his "Letters on Herrnhut," speaks in very laudatory terms of Moravian preaching as it was in his day, 1796, compared with that of other German pulpits. He indulges in the following expressions: "Of all *religious* discourses, those produce the best effects, which lack all rhetorical ornament and are delivered in soft and low tones, and are well-ordered and thorough as to matter, and drest in choice, pure, and lucid language—such being best suited to the mental capacities and spiritual wants of the people."[10]

All this seems quite plausible; and it is very likely that this style of preaching may yet be brought to a high pitch of perfection, now that manuscript-sermonizing is permitted in Moravian pulpits; which, in other and better days, was not the case.

Frohberger furthermore says, in effect, that eloquence may be well enough, yea, even necessary in cases of emergency, when the people must be aroused to action by powerful oratorical appeals; for instance: when rebellion threatens the state, or when aid is required to relieve distress by pestilence or famine, or in sudden calamity by fire or water, etc.; but, that such earnest appeals are quite out of order, when the gospel is preached! He even asserts that impressions produced by eloquent and impassioned sermons, are usually spurious and evanescent.

As to the doctrines preached by the Moravian Brethren, this Lutheran divine says: "The Brethren never approved of, nor adopted the new and pompous idea of the *perfectibility* of the fundamental truths of Christianity laid down in the Bible. At each Synod the resolution is renewed to abide by the Gospel of Jesus Christ; nor will any future Synods of the Brethren attempt to make the fundamental truths of Christianity more perfect than they now are."[11]

[10] Frohberger's Letters, p. 392.

[11] Frohberger's "Briefe über Herrnhut," p. 320.

Whatever may be thought of this man's theory on the subject of pulpit-eloquence, it is to be hoped that the Moravian Church will ever continue to deserve the good opinion, which he and others have had, as to the *purity* of its *doctrine.*

Woe unto him on the judgment-day, (Gal. i, 8–9), who attempts to add to or take away from the fundamental doctrines of the Bible, whether by any newly discovered laws of criticism or evolution, etc., or by any other cunning device of Satan. The Apostle, in his letter to the "saints and faithful Brethren in Christ which were at Colosse," bade them beware, "lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." (Col. ii, 8.)

When a preacher's heart is filled with love and gratitude for his own redemption by the blood of Christ, he becomes truly eloquent, and wields a far greater power over the minds and hearts of his hearers, that the finest rhetorician or elocutionist. But what can be expected from pulpits, in which there is neither rhetoric, nor elocution, nor heart-eloquence?

CHAPTER XIII.

SPECIAL CARE OF SOULS.

"If a preacher is concerned for the salvation of his hearers, and if he would bring forth fruit that shall remain, he will 'gather together into one,' as far as he is able, all those souls who have been awakened." Such was the constant practice of the early Brethren.[1] Immediately after an effective discourse, they took aside those who had been impressed; and spoke closely with each of them, in order to deepen these impressions, and to 'expound to them the way of God more perfectly.' (Acts xviii, 26.) If this is not done, the world and its ungodly lusts are likely to efface the convictions wrought in their souls by the sermon.

In Zinzendorf's "Jeremiah, a Preacher of Righteousness," we find the following: "Long sermons do very little good. If the preacher could induce those who have been affected by his sermon and are now meditating on the Saviour's offers of mercy, not to go from the church straight to the dinner-table, or to the tap-room, or into worldly society, much good might be done. The preacher should come to the understanding with his hearers on this matter. If something is not done for awakened souls, at that critical moment, the Devil comes and takes the good seed from their hearts, lest they believe and are saved.[2]

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[1] See Glaubrecht's "Zinzendorf in Wetteravia;" and what is there said about the labors of the Brethren in the old Castle *Ronneburg*, near Marienborn.

[2] Mit langen Predigten wird nichts gehoben. Wenn man aber die Leute von freien Stücken dazu bringen könnte, dass sie nicht aus der Predigt zu Tische, oder in die Schenke, oder in die Gesellschaft gingen (ich meine nicht allemal, sondern nur diesmal) wenn sie gefasst, vom Worte ergriffen; wenn sie in der Meditation, in Ueberlegung der Vorschläge des Heilandes sind,

The following narrative by one of the leaders of the Church, shows how the new life in Christ was fostered in those days:

"In the year 1724 the corner-stone of an Orphan Asylum was laid at Herrnhut. The best thing of that year were our Friday-meetings in the house of the Countess of Watteville. None were admitted but those who had passed a thorough examination in regard to their conversion."

"The Rev. Mr. Rothe's sermons were full of unction. Sunday services began at 6.30 o'clock in the morning, and were continued with but little intermission until midnight. Their 'all-day meetings' were thus arranged. In the morning the people assembled in the Lutheran church at Berthelsdorf, one mile north of Herrnhut. The Count selected the hymns; and whilst the congregation was engaged in singing them, he had a conference with Pastor Rothe in the vestry-room. When singing was ended, Rothe hastened into the pulpit, and said as much in two hours, as many another preacher could have done in five. None of the Moravians returned to Herrnhut, but remained in and around the church at Berthelsdorf, having brought bread along with them in their pockets. Immediately after preaching the children were catechised. This done, the Count, Pastor Rothe, Augustine Neisser, and Martin Dober took seats in front of the altar, when a religious conference was held, in which all were at liberty to take part, some speaking from their seats, and others from the galleries."

"From the church they repaired to the Count's private chapel, where four or five hours were consumed in rehearsing the morning-sermon. They found great profit and delight in this exercise. The consequence was, that during the year conversions greatly multiplied."

"The Rev. Mr. Schwedler, a man of great power and unction, once spent a Sunday there. This was on the 2d of July, 1727. The Count preached in Herrnhut, the Rev. Mr. Rothe in the

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das sollte gut thun. *Eine wichtige Materie* darüber man sich mit den Zuhörern vergleichen sollte. Denn da kommt der Teufel, und nimmt das Wort vom ihren Herzen, dass sie nicht glauben und selig werden.—"*Jeremias*," Zinzendorf, p. 166.

grave-yard, and Pastor Schwedler in Berthelsdorf. All three places were thronged with hearers. A preaching-stand having been put up in the open air, the Word of God was preached to a great multitude. It was *then*, that the breath of the Lord came upon them, and a great work of grace commenced, which continued, without interruption, throughout the remainder of the year. In Herrnhut the work became very powerful. Meetings for praise, prayer, and religious conference followed each other in quick succession. On Sundays they had sixteen meetings; and when these were over, they had another service of three hours' duration. In the winter of 1727 and 1728, from fifty to sixty penitent souls struggled into life at Herrnhut. When the people awoke in the morning, the first thing they heard was, *who had been converted the night before.*[3]

Bishop Spangenberg relates: "On the 2d of July, 1727, a remarkable work of grace commenced under the preaching of several brethren. On the 9th of July there was an unusual excitement at Herrnhut. On this day bands and class-meetings were established. Concerning these meetings Zinzendorf subsequently declared, that '*without them the Brethren's Church would never have become what it was.*' On the 16th of July the Count prayed with great power and effect to the young people."

July 22.—Ten brethren agreed to meet frequently in the grave-yard for praise, prayer, and mutual exhortation.

August 5.—The Count, and fourteen brethren, spent the whole night in religious conference and prayer. About midnight there was a general prayer-meeting in the grave-yard. The deepest feeling prevailed.

August 6, 7, 8, 9.—The power of God was felt in an astonishing manner in their evening prayer-meetings.

August 10.—In the afternoon service, Pastor Rothe was carried away by an extraordinary power. He cast himself down before God in prayer, and the congregation also. Till

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[3] Narrative of the Commencement of Herrnhut, given at Herrnhaag by Count Zinzendorf, June 17, 1747.

midnight they continued together, praising God, and covenanting with each other, with many tears and earnest supplications to dwell together in love and unity. When one ceased praying, another began.

August 12.—Every member of the church was visited.

August 13.—The Holy Supper was celebrated at Berthelsdorf, and all hearts were melted in love.

August 17.—A great work of grace commenced among the children.

August 27.—A so-called *hourly-intercession*[4] was now instituted. There was some one engaged in prayer every hour of the day and of the night.

These three days: August 13, 17, and 27, are annually commemorated by the Moravian Church to this day. These commemorations are now called *festivals.*

About this time the church was divided into the following five classes:

1. Those who are spiritually dead.
2. Those who are awakened and seek to be saved.
3. Babes in Christ, *i. e.,* new converts.
4. Young men in Christ.
5. Fathers in Christ. (1 John ii, 12, 13.)

Matthew Stach, the first Moravian Missionary to Greenland, speaking of the above classification of the Church in Herrnhut, of which he was a member, says: "All were satisfied with it; and none looked upon the other with any feeling of envy or contempt."

The church was also divided into classes or choirs, according to age, sex, and station. A division into classes, merely according to age and sex, is quite practicable, even in a dead church. But a division into smaller classes for personal conversation, is quite another thing. During great awakenings, there are generally, 1. some who harden themselves; 2. others, who repent and turn to God; 3. still others, who find peace in believing; 4. and who, thenceforth, take delight in the

[4] Stundengebet.

fellowship of God's children. Unless revivals are accompaniep by proper care of these souls, the enemy will quickly find occasion to cast reproach, not so much on backslidden converts (for the world loveth his own, John xv, 19), as upon revivals in general, and revival-work in particular.

Yet "it is impossible but that offenses will come; but woe unto him by whom they come."

"Every man's work shall be made manifest." (1 Cor. iii, 13.) The fruits of genuine revival-work, in the apostolic sense of the word, "commend themselves to every man's conscience in the sight of God." There is frequently more lasting good effected, in a few weeks or months, in the conversion of souls, during a series of gospel-services, than in as many years, by means of the ordinary routine-work of the so-called "church-year." The great revival at Herrnhut in July and August, 1727, gave the first impulse to subsequent Moravian life and activity: which fact is to this day annually commemorated by the great Moravian Festival of the Thirteenth of August.

On the subject of mutual edification and the special care of souls, Bishop Spangenberg, in a discourse delivered at Bethania, North Carolina in a noon-day service, June 26, 1759, said: "We have great cause for thankfulness to our Saviour for the wise regulation, that the care of souls is not committed to one person only, but to the whole Church, through its elders, and class-leaders. We now have less reason to fear the fate of so many servants of the Lord, who had been greatly blest in building up the Kingdom of Christ; whose work, so well begun, was, after their death, frittered away and destroyed, by their successors in office." And Satan, without waiting for their death, strives to have faithful ministers, whose labors had been blest with revivals, removed from their charge, and others put in their places who belong to a different school. These, like so many vampires, would fain draw out of the heart of newly-awakened churches, the very life-blood of religion. But they cannot succeed. God's children, though perplexed, are not in despair; and though cast down, are not destroyed. One of the wisest things that John Wesley ever did, was to

introduce class-meetings into his societies. The wonderful prosperity of the Methodist Church, spiritually, numerically, and financially, is due, under God, mainly to its class-meetings; for they keep alive true fervency of spirit. As long as the Moravian Church upheld them, it prospered greatly.

In addition to class-meetings, the Moravian brethren devised a plan, by which a frequent and thorough visitation of the entire membership was effected. The names of all the members were put on slips of paper, six on each slip. These slips were all put together; and from among the whole number, each one who had been appointed *visitor*, drew a slip, on which were written the names of those, whom it was his duty to visit and converse with. These visitors were expected to speak with every one on his list inside of fourteen days. These conversations took place during walks, or in dwelling-rooms, before or after working hours. Sometimes a visitor would suddenly step into a work-shop, and, without saying a word, merely look at his brethren. This look was well understood! It conveyed the inquiry: *Is Christ in your thoughts?*

As already stated, religious conferences, or as they are now called, experience or testimony-meetings, when the whole church is assembled together in one place, for singing, speaking, and prayer, were often held in the early days of the Church. But these meetings gradually gave way to liturgies in prose and poetry, of a recitative, antiphonal and choral character. They were meant to be substitutes for improvised prayer or experience-meetings.

These liturgies are still in vogue; especially in the old countries, and also, in various forms, in some Moravian churches in America. The original German litanies are very fine; but, beautiful as they are, they are not the means by which dead churches may be aroused. They are intended to be the utterances of hearts already burning with love to the Crucified One. Such hearts, however, do not need formulated phrases. The spontaneous overflowings of the heart, uttered in warm, heartfelt prose, enliven a Christian assembly far more, than the finest poetry. In the year 1780 (see Croeger's history)

two Moravian ministers, Pfohl and Schrœder, tried to reintroduce bands and classes; but they failed, simply because the membership lacked the one thing needful, namely, spiritual life.

A dead church cannot, by the way, exist without forms. Dead souls may simulate spiritual life by vain repetitions of set phrases; and a dull, perfunctory round of forms may be called by the solemn name of worship.

It is to be feared, that in many cases, these forms are, as it were, mere grave-clothes, wherewith dead souls are bound about. When Christ bid Lazarus come out of his grave, He said: "Loose him and let him go!" If warm and earnest churches suffer themselves to be persuaded to set aside prayer-meetings entirely, and to put on, in their stead, the cold shroud of formalism, they will soon be chilled to death! A new-born soul instinctively turns away from dead formalism and narrow-minded exclusivism. Christ is his joy; and loyalty to Him, the chief aim and object of his life. Compared with this, human forms and traditions are "trifles, light as air."

Long after liturgical forms had been introduced, Zinzendorf and Christian David declared, that free prayer and open testimony are natural and necessary elements in the commencement and proper conduct of great revivals.[5] And it has been so, ever since the day of Pentecost.

Some object to improvised prayers on the ground that they are either too prolix or ungrammatical, etc., or, that they might lead to self-admiration! By using a little tact in correcting wrong tendencies, and by exercising some patience with the foibles of poor humanity, some of these evils can be corrected, and men might spare themselves the blame of throwing away the good with the bad.

Some apprehend improper warmth and zeal in public worship, if prayer and open testimony are not put under restraint. There is, however, but little danger to be feared in this respect. Men, in general, are not apt to become too fervent in spirit

[5] Croegers "Letters of Christian David," etc.

while serving the Lord, but rather the contrary. Had the Brethren heeded the warning which a great and good man gave them in 1740, the Spirit of God would have continued to work in their Church to this day, even as He wrought in it, at the time of its revival and restoration. In a letter entitled:

John Wesley, Presbyter of the Church of God in England, (the Episcopal Church) *to the Church of God at Herrnhut, in Upper Silesia, Germany,*—we find the following words:

"You greatly check joy in the Holy Ghost, by cautioning against sensible comforts, and have no tittle of Scripture to support you. Hence also your brethren damp the zeal of babes in Christ; talking much of false zeal, forbidding them to declare what God has done for their souls, even when their hearts burn within them to declare it; and comparing them to uncorked bottles,[6] if they with artless simplicity spoke according to the ability which God giveth."

Compare the above with the words of Paul: "Quench not the Spirit. Despise not prophesyings." (1 Thes. v, 19, 20.) "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort." (1 Cor. xiv, 3.)

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[6] Wesley here refers to the following words found in a letter addressed to him by the Brethren:—"Man kann den jungen Kindern in Christo ordentlicher Weise, und wenn man versichert ist, dass sie sich nicht etwa zu diesem und jenem Menschen, sondern warhaftig zum Heiland gefunden haben, (welches letztere bei einer gewissen Art von Weibs-Leuten oft zweifelhaft ist), *unmöglich verwehren* dass sie sich freuen, und ihre Freude *bezeugen.* Nur müssen sie des Dings nicht zu viel machen; sonst kann ein miserables Gewäsche daraus werden, ein *Battologein,* eine Verstreuung alles Guten, und *praecise* das, was eine *Bouteille* mit *Spiritus* wird, die offen steht." *Büdingische Sammlung.* v. III. p. 850.

TRANSLATION.—"We must on no account hinder newly converted souls, from manifesting their joys, if we have reason to think that they have been converted to God, and not to some man, as is often the case with a certain class of females." (This latter insinuation is not easy to prove, and had better not be made at all. Does charity always put the worst construction on doubtful matters? And is there any reason or honesty in so magnifying exceptions, as to overshadow the actual truth?—ED.) "But new converts must not be too loud in their demonstrations, lest their talk should become a miserable jargon; a mere battology, and a frittering away of everything good that is in them, as with a bottle of spirits when left to stand uncorked."

Even women prayed and prophesied in the above sense, no man forbidding them, unless they taught and usurped authority over the man. They were required to learn in silence with all subjection, clothed in modest apparel, with shamefacedness; not with broidered hair, or gold, or pearls, or costly array. Nor was it deemed comely for a woman to pray or prophesy with her head uncovered. (1 Tim. ii, 12, 1 Cor. xi, 5, 13.) "Philip, the evangelist, had four daughters, virgins, which did prophesy. (Acts xxi, 8. 9. See also Joel ii, 28, and Acts ii, 16.)

The faith and practice of the Moravian Church in this respect, is thus defined: "We do not suffer women to act as *official* teachers; but they may prophesy, *unofficially;* or else, why would the Apostle have commanded them to wear caps?"[7]

The founders of the Renewed Church of the Brethren, in all their meetings, liturgical or otherwise, strove to keep each other in a proper state of mind, for the full enjoyment, of the blessings of the cross. The Redemption-Litany is of priceless value in this respect—although some have spoken against it as bitterly as others have, and still do, against improvised prayer. In both cases, their evil effects have been exaggerated, and their good effects underrated.

The state in which they desired ever to remain, consisted in brokenness of heart on account of sin, and in an *abiding* sense of weakness,—yea, helplessness. They exhorted each other, liturgically and otherwise, to flee fleshly lusts, and to keep themselves unspotted from the world; and to avoid every form of self-righteousness and spiritual pride. They were fain to preserve each other from every influence that might disturb them in their meditations on the meritorious sufferings and sacrifice of Christ. They desired, above all things, to keep alive in each others hearts, a deep sense of gratitude for their redemption. In this happy fellowship of

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[7] Die Weiber dürfen, *ordentlich*, nicht lehren, aber *ausserordentlich* weissagen; sonst hätte ihnen Paulus nicht befehlen können, eine Mütze aufzuhaben. (Winter Conference in Marienborn; 1740. Session ix, § 10.)

faith and love, they lived in blessed communion with the Father and the Son, through the Holy Spirit. Living by faith in the Son of God, their hearts were filled with love, joy, peace, long-suffering, gentleness, goodness, faith (courage), meekness and temperance.

These things are the fruit of the Spirit, and not the product of human philosophy. Paul said: "When I am weak, I am strong;" because he looked unto Jesus. And those who do so, from moment to moment, can say with Paul: "We all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." (2 Cor. iii, 18.)

CHAPTER XIV.

THE CHURCH.

1. A HISTORICAL OUTLINE.

THE fundamental idea, whence sprang the Original Unitas Fratrum, is: "*That it is possible to establish on earth a true, living, visible, palpable Church of Jesus Christ.*" This idea produced the Bohemian and Moravian Reformation, of which John Hus was the originator. The old Church clung to this idea as to a precious jewel, and a sacred deposit entrusted to its special care. The Renewed Church, during the period of which I write, did so likewise.

Luther also would fain have carried out this idea when he organized the Church which bears his name; but the State foiled his good intentions. At first the secular powers protected the Protestant Churches; but, eventually, they subjugated them. At present, however, there is considerable religious liberty in some parts of the European Continent. In America the secular government protects all Churches alike —by not allowing them to interfere with each other, nor with the affairs of the State.

The original Protestant idea of a true Church, having, in the course of time, become nearly obsolete, Spener, Franke and others sought to revive it. These men of God were, in consequence, denounced as pietists. Count Zinzendorf, whose grandmother was a pietist, and whose god-father was no less a personage than Spener himself, had imbibed from them Luther's original idea of the Church, and finally became the honored instrument of rehabilitating the Moravian Church on his estates in Upper Lusatia.

The village of Herrnhut was the result. It is to this day the spiritual metropolis and legislative capital of the entire

Moravian denomination. The object of the Count in sheltering these Moravian refugees on his estates was, however, not merely to re-establish the Old Moravian Church as an institution having a discipline and hierarchy of its own; but principally to form a *living* Church of Jesus Christ, composed of awakened souls, who came to Herrnhut from the State Churches, the Mennonites, and other sects, as well as those from Moravia. The Count had wonderful success in carrying out this idea.

In the minutes of Synod, held at Hirschberg, Silesia, in 1743, we find the following remark: "The reason why we have adopted the name of "Brethren," is because our Church not only represents the Church of Moravia, but embraces many souls who have left the Lutheran and Reformed denominations, on account of the brutality of certain theologians, who rendered their stay in the established Churches insupportable."

"One might, therefore, with justice, dispute to us the name of 'Moravian' Church—because it is a fact that thousands belong to us, who have seen as little of the old Moravian Confession as they have of Moravia itself. We, therefore, call our Synods 'Synods of the Brethren,' and our bishops 'Bishops of the Brethren,' *Episcopi Fratrum.*" [1]

It would not have been possible, however, to build up Herrnhut without adopting the economy of the old Church. None of the Moravian exiles would have remained there. They would have sought out some other place where to re-establish their old Church and revive its excellent rules and regulations for holy living. At one time they were on the

[1] "Die Ursache, uns nur schlechtweg *Brüder* zu nennen, ist, weil in unserer Kirche nicht allein die Mährische Kirche steckt, sondern auch die Kirche aus den Lutheranern und Reformirten, die wegen der Brutalität ihrer Theologorum in ihren respectiven Kirchen nicht länger subsistiren können. Es wird auch, am Ende, der Vorwurf, dass wir keine Mährische Kirche sind, doch müssen durchbrechen: denn wenns in die Tausende geht, so ists nicht vernünftig, Leute Mährisch zu nennen, die ihr Lebtage die Mährische Confession nicht gesehen. Indessen heisst unser Synodus, Synodus Fratrum, und unsere Episcopi, schlecht weg *Episcopi Fratrum.*"

point of doing so; and nothing short of the great revival in 1727 prevented it.

The Count, however, constantly reminded the sturdy descendants of the Old Brethren, that "Moravianism does not consist of outward forms; and that ritual, creeds, constitutions, episcopal succession, apostolic deeds and martyrdoms may easily become objects of undue veneration. People are sometimes flattered into a belief that they are good Christians because they are good church-men. Mere zeal for externals is a false zeal; an abomination in the sight of God; and an evil thing among men. To offer the most legitimate sacrifices is no more than to cut off a dog's neck." [2] (Is. lxvi, 3.) "To that man will God look, even to him that is poor of a contrite spirit, and trembleth at His word."

Some of the emigrants from Moravia at first supposed themselves to be good Christians, because they had forsaken houses and lands, and had endured great afflictions for the sake of their old Church. But when they received, at Herrnhut, the knowledge of salvation by the remission of sins they were disabused of their error. Hardly one among a hundred Moravian exiles had been converted before they came to Herrnhut. When they left Moravia they had merely been *awakened;* largely through the apostolic preaching of Christian David.

In the minutes of the Synod, held at Marienborn, July, 1745, we find the following passage: "There is no church-form so hurtful to souls as the Moravian, if it lacks spirit and grace, and if it becomes nothing more than a mere "religion" or church-

[2] Alles Aeussere, das Bestgeordnete ist blosser Schematismus, der, sobald man bei ihm stehen bleibt, sich in ihm gefällt, bei seinem Besitz sich beruhigt, und ihn für die Hauptsache annimmt——und das sind die heiligsten Anstalten und Werkzeuge Gottes selbst, in Absicht auf den Menschen der sie zum Objekt seines Aberglaubens, und opus operatum macht—ein Greuel von Gott wird, und ein elendes Ding unter den Menschen, dem von nun an alles Principium der Kraft abgeht. Darum vernichtete der Graf, bei allen Gelegenheiten die Idee, dass die äussere Kirchensache und Gemeineinrichtung die Sache selbst sei. Ob man die gesetzmässigsten Opfer bringt, oder einem Hunde den Hals bricht, ist einerlei. (Jes. lxvi, 3.)

institution, such as the established Protestant churches of Germany are. If the Moravian Church relapses into the condition of the latter, its discipline would make the worst sort of hypocrites. An unconverted preacher together with his unconverted congregation might, indeed, adopt a good and laudable discipline; and he and his successors might keep it up for a hundred years; but this would, after all, be nothing more nor less than a most execrable farce. The longer a man remains in such a Church and the more hardened he gets to be in it—the greater hypocrite he will become. We, therefore, account it an unspeakable blessing that the Moravian discipline has at last been introduced into a congregation of living Christians—for this excellent discipline will preserve its integrity."

"But when dead Churches adopt it, it will cause them to become twice dead, leaving to them not even the faintest resurrection hope."

"It is a merciful providence that Luther did not organize his heterogeneous Protestant masses according to the strict old Moravian model; and the fact that Calvin attempted to do so among his followers, was the cause of death and decay to his Church for the space of one hundred years."[3]

There is to this day a marked difference between the Moravian Church and other Churches in Europe. When a spirit-

[3] Unter den Tropis (church forms) ist keiner gefährlicher, als der Mährische wenn er ohne Geist und Gnade und ohne "*aven*" vom Kirchen Fürsten als eine Religion geführt; denn er macht Heuchler. Eine löbliche Kirchenzucht dabei man sich einhundert Jahre maintenirt und zwischen unbekehrten Lehrern und Zuhörern bestehen soll, giebt die execrabelste Commediantenschaft. Je älter und unbekehrter ein Mensch dabei wird, ein desto grösserer Heuchler muss er werden. Daher ists eine unbeschreibliche Gnade wenn die Mährische Kirchen-Zucht in ein mit Geist und Gnade erfülltes lebendiges Wesen hineinkommt, und es conservirt. Kommt sie aber in ein todtes Religions-Wesen, so macht sie es gar todt ohne Auferstehungs-Hoffnung.

Darum ist es eine gnädige Providenz vor die Lutherische Kirche dass Luther sich nicht mit den Böhmischen Brüdern geschlossen; und hingegen vor die Reformirte Kirche eine Ursache des hundertjährigen Verfaulens dass Calvinus sich genauer mit ihrer Kirchenzucht eingelassen.

ually-minded brother leaves the German Province he is told, when he applies for a certificate, that he must not be surprised to find the same difference between the American and German churches of the Brethren as that which exists between the Lutherans and the Brethren in Germany. Yet it is an interesting fact that the German Brethren have many societies within the pale of the Lutheran Church. These societies are called "The Diaspora," signifying "a gathering together into one of the *children of God* which are scattered abroad.' There are many Lutheran preachers of the better sort, who gladly welcome the aid of the Brethren in promoting religious life among their people.

The Moravian Church, of course, occupies an entirely different position in America. It is, perhaps, the smallest and least influential of all. There are denominations in this country, and also in England, numbering their millions, who resemble the early Moravian Church more closely than its namesake in America does. Had the latter held fast to "first principles," as the Methodist converts of Peter Böhler and their followers still do, they would, at this moment, be equally blest of God, in numbers and in grace; for numbers are the invariable result of grace. "Christ must increase." His work always prospers in the hands of such men as preach the Gospel in demonstration of the Spirit and of power.

The Moravian Church (let it not be forgotten) has bishops; but they were not introduced into the Renewed Church until eight years after its revival and organization. Episcopal ordination was obtained at the hands of Bishop Jablonsky, Court preacher at Berlin by permission of the King of Prussia. Count Zinzendorf obtained this permission; but not without considerable difficulty. This was in 1735. The Church had, however, been flourishing and spreading abroad in a wonderful manner ever since the revival of 1727—*i. e.*, during eight years previous to the introduction of bishops. Inasmuch as the Old, as well as the New Moravian Church has a Presbyterial form of government they had no need of bishops, except to confer that *kind* of ordination, which would compel recog-

nition at the hands of the National Church Establishments. According to Continental State law Moravian ministers, if ordained by *bishops*, have equal rights with the regular State-clergy, both in Europe and in its Colonies. In this one respect the episcopacy was of great value in Europe and its colonies. In America, however, it is superfluous.[4] The Moravian Church holds presbyterial ordination to be as legitimate and valid as the episcopal.

On the subject of the Moravian Episcopacy the Minutes of the Synod at Marienborn, July, 1745, contain the following authoritative passage: "Should the Moravian Episcopacy ever degenerate into a Prelacy[5] the Saviour will destroy it—whatever the Church may say or do to the contrary. It was derived from the Waldenses, (who derived it from the Greek Church) and is now (1745) three hundred years old." "Inasmuch as we ought not to cast aside any valuable old heirloom we retain it; even though it may be of no particular use except that it challenges the consideration of Anglican bishops, and even that of the bishop of London, who is our enemy."

"But if the episcopacy becomes a thing on the possession of which ministers and people pride themselves the Church is in danger of losing its apostolical character."[6] Apostolicity consists in having the *spirit* of the Apostles and not in mere episcopal succession.

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[4] "Der Plan von Spangenberg's Ordination zum Commissario der Bischöfe aller Tropen in Amerika ist nicht, dass er sich dem Bischofsamt so unterziehe wie dieses in der Mährischen Kirche nöthig ist, weil dieses in Amerika überflüssig ist, sondern es wird ihm nur die Fakultät Prediger zu ordiniren, die an dem Bisthum haftet, conferiret; daher er auch den Namen eines Bischofs deprecirt (ablehnt), und nur als Commissarius *in puncto ordinationis* angesehen werden will."

[5] "Wenn das Mährische Bisthum in eine Prelatur einschlagen sollte, so wird es der Heiland zerstören, ohne dass sich die Gemeine drein mengt. Denn diese Signatur hat die Gemeine. Weil aber doch das Mährische Bisthum, von den Waldensern an, drei hundert Jahr alt ist, und man keine alte gute Sache soll fallen lassen; so behalten wirs, wenns auch sonst keinen Nutzen hat, als das Menagement, das die Englischen Bischöfe, sogar der Londonsche Bischof, der unser Feind ist, davor haben."

[6] Zinzendorf.

CHAPTER XV.

THE CHURCH—CONTINUED.

2. THE COMPOSITION OF A TRUE CHURCH.

1. "THE Church of Jesus Christ consists of all persons in the universe, whom God has called out of the world, so as to be one body, united by one Spirit, having one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and *in them all.*" (Eph. iv, 1–6.)

2. "Two or three Christians, united together in the manner spoken of in Matthew xviii, 20, constitute a Church of Jesus Christ."

3. "The term Church is applied alike to the whole body of Christians on the earth or to particular congregations, small or large, such as the church in the house of Philemon, (Philemon v, 2), and that in the house of Nymphas (Col. iv, 5), and the other churches mentioned in the New Testament."

4. "In every case, whether churches be large or small, universal or particular, the same idea is to be preserved, that they are one body, having one Spirit, one Lord, one faith, one baptism, one God and Father of us all. The Church is simply a voluntary association of kindred souls, whose aim it is to constitute a true and living Church of Jesus Christ."[1]

This primitive Moravian idea of the composition of the Church, has been called a "mistaken, unscriptural and enthusiastic notion." It has even been asserted that "no Church is a true Church of God unless it is in every respect a *perfect* Church!" We might as well maintain that no man is a true

[1] These four definitions of Church are taken from writings of John Wesley, who till to his death remained a Presbyter of the Episcopal Church of England. (See his "Journal.")

Christian, unless he has attained to sinless perfection. Whatever degree of purity men may have reached, they are, after all, *complete only in Christ.* His perfect righteousness and meritorious bloodshedding, being *imputed* to them for righteousness, cover their sins and imperfections as with a garment. But those who have put on Christ are as pure in heart and life, as it is possible for man to be, in this life, or in that which is to come!

None of the primitive Churches were without "spot or wrinkle, nor any such thing," and yet the Apostle styles them "Churches of God, which are in Christ Jesus (1 Thess. ii, 14). In spite of their imperfections they were true Churches. The Moravian Church, during the period of which I write, was a true and a living Church, although it never boasted of having attained to *absolute* perfection.

The Synodal standards of the Church, as recently as the year 1848, describe the proper composition of the Church, thus: "It is not in vain that the Scriptures present to us a picture of the Church of God as a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. It is designed to be a serious admonition to use all diligence, that we may be formed after the likeness of His image, and to follow after holiness, without which no man shall see the Lord, or be well-pleasing in His sight." "We shall never, it is true, attain to such a state, that no insincere and lifeless member can be found among us, nor any imperfections and weaknesses be perceptible in those who are faithful; in short, that we can exhibit a *perfect* Church. But we may and we ought to become a *living* congregation, in which the spirit of Christ bears the sway, triumphing over all hostile powers and influences, and manifesting His presence, by the excellent gifts of His grace. A Church of God must accredit itself, not merely by a few of its members, but by an overwhelming majority. The tares must be choked by the wheat." "A spiritual Church will not endure any thing that is contrary to the mind of Christ. It will expel every known evil; or what is still better, subdue, reform, and draw

every heart, through the power of divine grace, into holy and happy Christian fellowship."

The same Synod says: "We are filled with sorrow, not merely because of occasional outbreaks of sin and depravity by which the Church has been disgraced, but chiefly from a conviction that there is, *generally speaking*, so little evidence of spiritual life among us." These words hold good, principally in the cases of the old churches in Europe and America. There are Churches of later origin, in the West and in the South, in which there seems to be a better spirit than in the former. [2]

During the period of which this volume treats such doctrines were preached, as were calculated to quicken men to come to Christ, and seek, by faith, a personal and experimental knowledge of salvation by the remission of sins. They preached *instantaneous justification*, through faith in the blood of Christ. Great care was also bestowed upon individual souls by means of private conversations, meetings for mutual edification, and by a holy discipline. Such were the fruits of their doctrine and discipline, that the Moravian Church of that day had a full warrant to profess to be a true and living Church of Jesus Christ—a fact, which it is far easier to deny than to disprove. Should the majority of its present ministers and members prove so recreant to the fundamental principles of their Church as to cast away that precious jewel and sacred deposit, namely, "the *belief* that the Moravian Church has been divinely called to represent a *true* Church of Jesus Christ, then it had better close its doors and write upon its tottering walls the bitter wail: '*Ichabod!—for the Glory is departed from Israel, and the Ark of God is taken.*'"

I will now quote some sentiments of the primitive brethren on this head:

"Should the Moravian Church be no longer in a condition to carry out the object, for which God has given it an existence, it were better that it went to ruin and destruction than

[2] There was a time, not long past, when the German diaspora societies were more spiritual than the old mother church.

that it should be drawn into schemes and projects, for which it was never intended; merely, in order to keep up the form and semblance of a Church, (or a Moravian Church Establishment). A Church of the Brethren can not exist without spirit and life, Jesus Christ, the Crucified, being the object of their religion. Should the Brethren no longer bear this character their Church must and will cease to exist."[3]

"Should the Church of the Brethren ever change its principles, it is irretrievably lost. If it permits unconverted persons, both men and women, whose hearts are not right with God, to become members, whom, on account of their wealth or social position, everybody will try to please; and should it become the policy of the Church to be (in a bad sense) all things to all men—this would certainly be the direct road to ruin."[4]

"If the inner condition of the Church is not good; and if its close and tender communion with the heart of Jesus is disturbed and weakened there is no farther use in keeping up the Church."

"The people of such a Moravian town might as well leave it at once, and let their houses tumble down. A consummation of this sort would be a blessing! ('Cut it down, why cumbereth it the ground!' Luke xiii, 7.) Nor would we have any reason for blaming the world for the use to which such

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[3] "Wenn es der Brüder Kirche begegnen sollte, dass sie ihren Grundplan wozu sie der Heiland erweckt hat, nicht mehr erhalten könnte, so liess man lieber alles zu Grund und Boden gehen, ehe man sich liesse in einem *andern Zweck*, zu dem wir nicht gemacht sind, hineinziehen, blos um den Namen, die Form, und die Gestalt einer Kirche zu behaupten. Eine Brüder-Gemeine kann nicht bestehen ohne Geist und Leben, und ohne den Mann der Schmerzen zum Objekt ihrer Religion zu haben. Sobald sie diesen Charakter nicht mehr behaupten kann, so soll es ein Ende damit haben; und es muss alles, von vorne herein, darauf eingerichtet werden, dass es von selbst ein Ende nimmt."—*Zinzendorf.*

[4] "Wenn das ganze Brüdervolk sein Grundsätze verändert so ist es verloren. Sollte es mit uns *so weit* kommen, dass Leute *ohne Herz*, wirklich dennoch Theil an uns haben wollten, dabei wir uns denn nach ihnen richten, und es als eine Methode annehmen sollten, allen allerlei zu werden, so wäre das der gerade Weg zum Verderben."

places may hereafter be put."[5] (Allusion is here made to Moravian villages, which were exclusively inhabited by Brethren.)

Just here it is important, for the truth's sake, to observe that the establishment of Moravian towns was *not the only mode* in which they wrought in America. Besides three towns of this kind in Pennsylvania, and one or two in North Carolina, (Salem and Bethania,) the Brethren established many other churches, both in city and country. The want of growth and prosperity of Moravianism in America is, therefore, not exclusively attributable to the so-called Moravian town-system. It is solely owing to a loss of spirituality. This is the only rational answer to the oft-repeated question: "Why is the Moravian Church so small?"

An important factor in the composition of a Church is its mode of admitting members.

All the Continental Church Establishments admit young people of a certain age by catechisation and confirmation; which procedure is also in vogue among those American churches who are of European High Church derivation. The Moravian Church, in its best period, required nothing short of *conversion* as a condition of membership. The birthright principle was not recognized in those days.[6] If they confirmed unconverted young people merely because they had reached a certain age and had learned the catechism, it was done under duress of Ecclesiastical and Civil law. They were very far from considering confirmation a sufficient qualification for membership in the Moravian sense. The term "Confirmation" was principally used in those early days to designate the solemn act of accepting into the ministry of the Brethren's Church zealous preachers of other Churches, who were in full

[5] Wenn es inwendig nicht gut gehet; wenn die Connexion mit des Heilandes Herzen gestört und geschwächt wird, darnach ist an der Gemeine nichts zu erhalten; da mögen die Leute nur nacheinander fortgehen, und die Häuser einfallen. Solche Zerstörungen sind eine Gnade; und wir müssen, in dem Falle, der Welt nicht Schuld geben, was mit solchen Gemeinorten vorkommt.

[6] See Zinzendorf's Commentary on John i, 12. 13.

accord with the doctrines and principles of the Brethren. This act of confirmation was not re-ordination, and in no respect compromised the relation of such ministers to their original denominations.

But confirmation of young catechumens on the one hand, over against conversion and public profession on the other, mark, very sharply, the antagonism, which has become particularly striking in our day, of high and low churchism, and of cold formalism and fervent heart religion. This difference, in its nature and consequences, is like that which subsists between semblance and reality, fallacy and truth, fiction and fact, darkness and light, death and life.

CHAPTER XVI.

QUESTIONS FOR CONFIRMATION IN THE EARLY DAYS OF HERRNHUT.[1]

Question 1. Have you felt in your soul the drawings of the Father to the Son? (John vi, 44.)

Answer. Yes.

2. Did you obey this Divine drawing?

No.

3. Were you baptized in infancy?

Yes.

4. In whose Name, and into *what* were you baptized?

In the Name of the Father, and of the Son, and of the Holy Ghost; and into the Death of Jesus.

5. What did your Sponsors say on that occasion?[2]

That they renounced the devil and all his works and ways.

6. Are you satisfied with their declaration? (Joshua xxiv, 22.)

We are.

7. Have you kept this covenant? (Jer. xxxi, 32.)

We have not.

8. Have you ever felt condemned in your consciences because you have broken this covenant? (Rom. ii, 14. 15. 16.)

Yes.

9. Have your souls been truly apprehended of Christ, and have you felt that a stronger power has overcome and won you over to God?

The Lord has persuaded me, and I have been persuaded. He was stronger than I, and has prevailed.

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[1] Büdingische Sammlung, Vol. II., p. 25.

[2] Herrnhut complied with the Lutheran form of baptism and confirmation, being a part of the Lutheran parish of Berthelsdorf.

10. What were your feelings at that time?
Our hearts burned within us while He walked with us by the way, and while He opened to us the Scriptures. (John xxiv, 23.)
11. Do you believe the Scriptures? (Acts xxvi, 27.)
Yes.
12. How did you become convinced that the Bible is the Word of God?
I desired to do the will of God; and it was soon made known to me that its doctrines are of God. (John vii, 17.)
13. Do you know what faith is?
To cling to Him whom we have not seen, as though we saw Him. (Heb. xi, 1. 1 Pet. i, 8.)
14. Will any one be accepted of God, who will not believe?
No. Without faith it is impossible to please God.
15. What are we required to believe?
He that cometh to God must believe, that He is; and that He is a rewarder of them that diligently seek Him. (Heb. xi, 6.)
16. Who has made and created you?
He who has made all things, through Jesus Christ. (John i, 3.)
17. Who has delivered you from death?
Christ has redeemed me and washed me from my sins in His own blood.
18. Who is it that reveals Christ to your hearts?
The Spirit of God who sanctifies, the same will glorify Him.
19. How can you be delivered from sin?
Through the sprinkling of the blood of Christ.
20. How must you walk?
Even as He walked.
21. Can any man see God without holiness?
No.
22. What does the grace of God do when it appears to us?
It teaches us, that denying ungodliness and worldly lusts

we should live soberly, righteously and godly in this present world. (Titus ii, 11. 12.)

23. Will you subject yourselves to these teachings from first to last?

I will—with God's help.

24. Do you believe that all that will live godly in Christ Jesus shall suffer persecution?

Yes.

25. Will you forsake Christ if called upon to suffer for His name's sake; or will you in time of trouble endure to the end?

To whom shall I go? He hath the Words of Eternal Life.

26. How long should you continue with Christ?

Until to the end.

27. How can you remain faithful amid the many provocations of the flesh to commit sin?

I will crucify my flesh; and mortify my members which are upon the earth.

28. How may you overcome the tempter?

I will overcome through the blood of the Lamb; and by the word of my testimony; and will not love my life unto the death. (Rev. xii, 11.)

29. How will you guard your soul against the world?

I will flee from the world which passeth away and the lust thereof. (1 John ii, 17.)

30. What will you do in times of temptation when you can neither see nor feel and are without sensible comforts?

I will remember former days.

31. Where are God's children?

In every nation, he that feareth God, and worketh righteousness is accepted with Him. (Acts x, 35.)

32. How must they be assembled together?

In the name of Jesus, who is in the midst of them.

33. What is the Church of God?

The House of God, the pillar and ground of the truth. (1 Tim. iii, 15.)

34. Where can it be seen?

Where the Word is rightly preached, and where men, who are God's children, live according to His Word. (1 Pet. v, 5.)

35. Will you be subject to the members of the Church?

I will—in the fear of the Lord.

36. What will you do when you have committed a fault?

I will suffer the Word of God to rebuke me; and will not spare my own soul when I have done wrong.

37. How will you ever be able to do much good in the world, seeing that you are so poor and miserable?

I can do all things through Christ, who strengthens me.

38. Do you believe that Jesus is more faithful to His people than they are to Him?

Yes; for He has first loved us.

39. Do you expect to die?

I will fall asleep.

40. Whither will you go when you fall asleep?

I will be with the Lord.

41. Have you any hope in Christ beyond this world?

If in this life only I had a hope in Christ I would be of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.

42. Do you hope to rise from the dead?

Yes. The Lord's dead shall live; and their bodies shall rise again.

43. Will you remain faithful until then?

I know in whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day. (2 Tim. x, 12.)

44. Do you desire fellowship with the members of Jesus Christ?

This is the desire of my heart.

45. Inasmuch as you have expressed your desire to be admitted into Church-fellowship, the last, and most important question of all is: Will you with all your heart and in the fear of God be subject to the Church in all things and without any reservation and self-will?

CHAPTER XVII.

THE DISCIPLINE OF THE CHURCH AT HERRNHUT IN 1738.

In the discipline of the Church at Herrnhut may be observed:

I. The Officers of it.

II. The division of the people.

III. Conferences, public instruction, and training of the children.

IV. The order of divine service.

I. The officers are, 1. The Chief Elder of the whole Church, besides whom there is an elder over every particular branch of it. There is also a distinct elder over the young men, another over the boys; a female elder, (or Eldress) over the women in general; and another over the unmarried, and another over the girls. 2. The teachers, who are four. 3. The helpers (or deacons). 4. The overseer (Aufseher), eleven in number at Herrnhut. 5. The monitors (Ermahner), who are eleven likewise. 6. The almoners, eleven also. 7. The attenders on the sick, seven in number. 8. The servitors, or deacons of the lowest order.

II. The people of Herrnhut are divided, 1. Into five male classes, viz: the little children, the middle children, the big children, the young men, and the married. The females are divided in the same manner. 2. Into eleven classes, according to the houses where they live: and in each class is a helper, an overseer, a monitor, an almoner, and a servitor. 3. *Into about ninety bands,* each of which meets twice at least, but most of them three times a week, to confess their faults one to another, and pray for one another that they may be healed.

III. The rulers of the church, that is, the elders, teachers, and helpers have a conference every week, purely concerning the state of souls, and another concerning the instruction of youth. Besides which, they have one every day, concerning outward things relating to the church.

The overseers, the monitors, the almoners, the attenders on the sick, the servitors, the schoolmasters, the young men, and the children, have likewise each a conference once a week, relating to their several offices and duties.

Once a week, also is a conference for strangers, at which any person may be present, and propose any question or doubt which he desires to have resolved. In Herrnhut is taught reading, writing, arithmetic, Latin, Greek, Hebrew, French, English, history and geography. There is a Latin, French, and English lecture every day, as well as a historical and geographical one. On Monday, Wednesday, Friday, and Saturday is the Hebrew lecture; the Greek on Tuesday and Thursday.

In the Orphan-house, the larger children rise at five. (The smaller between five and six.) After a little private prayer they work till seven. Then they are at school till eight, the hour of prayer; at nine, those who are capable of it, learn Latin; at ten, French; at eleven they all walk; at twelve they dine, all together and walk till one; at one, they work, or learn writing; at three, arithmetic; at four, history; at five, they work; at six, sup and work; at seven, after a time spent in prayer, walk; at eight the smaller children go to bed, the larger to the public service. When this is ended, they work again until ten, when they go to bed.

IV. Every morning at eight is singing and exposition of Scriptures, and commonly short prayer.

At eight in the evening there is prayer, singing and expounding. The faithful afterward spend a quarter of an hour in prayer, and conclude with a kiss of peace.

On Sunday morning the service begins at six; at nine, the public service at Berthelsdorf; at one, the chief elder gives a separate exhortation to all the members of the church,

divided into fourteen little classes for that purpose, spending about a quarter of an hour with each class; at four begins the evening service at Berthelsdorf; closed by a conference in the church; at eight is the usual service; after which, the young men, singing praises round the town, conclude the day.

On the first Saturday in the month, the Lord's Supper is administered. From ten in the morning till two in the afternoon, the chief elder speaks with every communicant in private, concerning the state of his soul; at two, they dine, then wash one another's feet; after which they sing and pray; about ten, they receive in silence, without any ceremony, and continue in silence till they part at twelve.

On the second Saturday is the solemn prayer day for the children: the third is the day of general intercession and thanksgiving; and on the fourth is the great monthly conference of all the superiors of the church.

To the above account, given in Wesley's Journal, 1738, may be added the following:

Extract of the Constitution of the Church of the Moravian Brethren at Herrnhut, laid before the Theological Order at Würtemberg, in the year 1733.

1. They have a Senior, or Chief Elder, who is to assist the church by his counsel and prayers, and to determine what shall be done in matters of importance. Of him is required that he be well experienced in the things of God, and witnessed to by all for holiness of conversation.

2. They have deacons or helpers, who are in the private assemblies, to instruct; to take care that outward things be done decently and in order; and to see that every member of the church grows in grace, and walks suitable to his holy calling.

3. The pastor, or teacher, is to be overseer of the whole flock, and every person therein; to baptize the children; diligently to form their minds, and bring them in the nurture and admonition of the Lord; and when he finds in them a sincere love of the cross, then to receive them into the Church;

to administer the Supper of the Lord; to join in marriage those who are already married to Christ; to remove, admonish, quicken, comfort, as need requires; to declare the whole counsel of God; taking heed, at all times, to speak as the oracles of God, and agreeably to the analogy of faith; to bury those who have died in the Lord, and to keep that safe which is committed to his charge, even the pure doctrine and apostolical discipline which we have received from our forefathers.

4. We have also another sort of deacons, who take care that nothing be wanting in the Orphan-house, for the poor, the sick, and for strangers. Others again there are, who are peculiarly to take care of the sick; and others of the poor. And two of these are entrusted with the public stock, and keep accounts of all that is received or expended.

5. There are women who perform each of the above-mentioned offices, among those of their own sex; for none of the men converse with them, beside the elder, the teacher, and one, or sometimes two of the deacons.

6. Towards magistrates, whether of a superior or inferior rank, we bear the greatest reverence. We cheerfully submit to their laws; and even when many of us have been spoiled of their goods, driven out of their houses, and every way oppressed by them, yet they resisted them not, neither opening their mouths, nor lifting up their hands against them. In all things which do not immediately concern the inward, spiritual kingdom of Christ, we simply, and without contradicting, obey the higher powers. But with regard to conscience, the liberty of this we cannot suffer to be in any way limited or infringed. And to this head we refer whatever directly, or in itself tends to hinder the salvation of souls; or whatsoever things Christ and His holy apostles (who, we know, meddled not with outward worldly things) took charge of, and performed, as necessary for the constituting and well-ordering of His Church. In these things we acknowledge no head but Christ; and are determined, God being our helper, to give up, not only our goods, (as we did before,) but life itself, rather than this liberty which God hath given us.

7. As it behooves all Christians not to be slothful in business but diligently to attend the works of their calling; there are persons chosen by the Church to superintend all those who are employed in outward business. And by this means also many things are prevented which might otherwise be an occasion of offense.

8. We have also censors and monitors. In the former experience, clear-sightedness and penetration; and in the latter wisdom and modesty are chiefly required. The censors make known what they observe (and they observe the smallest things) either to the deacons or monitors. Some monitors there are whom all know to be such; others who are secretly appointed; and who, if need require, may freely admonish, in the love of Christ, even the rulers of the Church.

9. The Church is so divided that first the husbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and lastly, the little children are in so many distinct classes; each of which is daily visited—the married men by a married man, the wives by a wife, and so of the rest. (This work all the brethren and sisters as well as the unmarried perform in their turns.) These larger are also divided into near ninety smaller classes or bands, over each of which one presides who is of the greatest experience. All these leaders meet the senior every week, and lay open to him and to the Lord whatsoever hinders or furthers the work of God in the souls committed to their charge.

10. In the year 1727, four and twenty men, and as many women, agreed that each of them would spend an hour in every day in praying to God for His blessing on His people: and for this purpose both the men and the women chose a place where any of their own sex who were in distress might be present with them. The same number of unmarried women, of unmarried men, of boys and of girls were afterward at their desire added to them; who pour out their souls before God, not only for their own brethren but also for other Churches and persons that have desired to be mentioned

in their prayers. And this perpetual intercession has never ceased day or night since its first beginning.

11. And as the members of the Church are divided according to their respective states and sexes, so they are also with regard to their proficiency in the knowledge of God. Some are dead, some quickened by the Spirit of God: of these, some again are untractable, some diligent, some zealous, burning with their first love: some babes and some young men. Those who are still dead are visited every day. And of the babes in Christ especial care is taken also; that they may be daily inspected and assisted to grow in grace and in the knowledge of our Lord Jesus.

12. In the Orphan-house about seventy children are brought up separate, according to their sex; beside which several experienced persons are appointed to consult with the parents, touching the education of the other children. In teaching them Christianity we make use of Luther's catechism, and study the amending of their wills as well as their understanding; finding by experience that when their will is moved they often learn more in a few hours than otherwise in many months. Our little children we instruct chiefly by hymns; whereby we find the most important truths most successfully insinuated into their minds.

13. We highly reverence marriage as greatly conducive to the kingdom of Christ. But neither our young men nor women enter into it till they assuredly know that they are married to Christ. When any know it is the will of God that they should change their state both the man and woman are placed for a time with some married persons who instruct them how to behave, so that their married life may be pleasing to God. Then their design is laid before the whole Church, and after about fourteen days they are solemnly joined, though not otherwise habited than they are at other times. If they make any entertainment (which is not always) they invite only a few intimate friends, by whose faithful admonitions they may be the better prepared to bear their cross and fight the good fight of faith. If any woman

is with child, not only especial mention is made of her in the public prayers;[1] but she is also exhorted in private wholly to give herself up into the hands of her faithful Creator. As soon as a child is born prayer is made for it; and if it may be, it is baptized in the presence of the whole Church. Before it is weaned it is brought into the assembly on the Lord's days.

14. Whoever either of the male or female children seek God with their whole heart need not be much incited to come to the Lord's Supper. Before they receive they are examined both in private by the pastor and also in public; and then, after an exhortation by the senior, are by him through laying on of hands added to the Church and confirmed. The same method is used with those who renounced the papal superstitions, or who are turned from the service of Satan to God; and that, if they desire it, although they are not young; yea, though they are well stricken in years.

15. Once or twice a month, either at Berthelsdorf, or, it may be, at Herrnhut, all the Church receives the Lord's Supper. It cannot be expressed how great the power of God is then present among us. A general confession of sins is made by one of the brethren in the name of all. Then a few solid questions are asked; which when they have answered, the absolution or remission of sins is either pronounced to all in general, or confirmed to every particular person by the laying on of hands. The seniors first receive; then the rest in order, without regard to worldly dignity in this any more than in any other of the solemn offices of religion. After receiving all the men (and so the women) meet together to renew their covenant with God, to seek His face and exhort one another to the patience of hope and the labor of love.

16. They have a peculiar esteem for *Lots;* and accordingly use them both in public and private to decide points of importance, when the reasons brought on each side appear to be of equal weight. And they believe this to be then the only

[1] This is done in behalf of expectant *royal* mothers throughout all Germany to this day.

way of wholly setting aside their own will of acquitting themselves of all blame, and clearly knowing what is the will of God.

17. At eight in the morning and in the evening we meet to pray to and praise God, and to read and hear the Holy Scriptures. The time we usually spend in sleep is from eleven at night till four in the morning. So that allowing three hours a day for taking the food both of our bodies and souls there remain sixteen for work. And this space, those who are in health spend therein, with all diligence and faithfulness.

18. Two men keep watch every night in the street; as do two women in the women's apartment; that they may pour out their souls for those that sleep; and by their hymns raise the hearts of any who are awake to God.

19. For the further stirring up the gift which is in us sometimes we have public, sometimes private love-feasts; at which we take moderate refreshment, with gladness and singleness of heart, and the voice of praise and thanksgiving.

20. If any man among us, having been often admonished and long forborne, persists in walking unworthy of his holy calling, he is no longer admitted to the Lord's Supper. If he still continues in his fault, hating to be reformed, the last step is publicly and often in the midst of many prayers and tears to cast him out of our congregation. But great is our joy if he then see the error of his ways so that we may receive him among us again.

21. Most of our brethren and sisters have in some part of their life experienced holy mourning and sorrow of heart; and have afterward been assured that there was "no more condemnation for them, being passed from death unto life." They are, therefore, far from fearing to die or desiring to live on earth; knowing that to them "to die is gain," and being confident that they are in the care of Him whose are the issues of life and death." Wherefore they depart as out of one chamber into another. And after the soul has left its habitation their remains are deposited in the earth appointed for that purpose. And the survivors are greatly comforted, and rejoice over them with a "joy the world knoweth not of."

CHAPTER XVIII.

THE CHIEF ELDERSHIP.

THE following Note is found in the Büdingen Collections, Vol. II, p. 340—below:

"Our blessed Saviour, Jesus Christ, was in the beginning, is now, and ever shall be, the Head, Lord and Chief Elder (Chief Shepherd) of the Evangelical Brethren's Church, as well as of all other Churches of Jesus Christ; *of which truth we had a full persuasion from the beginning,* and did so express ourselves in many of our hymns.

Our Church government has always been administered by Elders, who were appointed in conformity with Apostolic precedent; of which body of Elders one man was created Elder-in-Chief."

"Our last Chief Elder,[1] having laid down his office, it pleased the Lord to direct (by Lot) that no one should henceforth be appointed to that office. We inferred from this decision that the Lord was willing anew to own us as His people and to rule and guide His Church in all things, in an indefinitely better manner than our former Elders-in-Chief had been able to do. This change, namely, the abolition of the Chief-Elders' office gave occasion for the appointment of a memorial day as a day of covenanting with the Lord, annually, on the Thirteenth of November."[2]

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[1] Leonhard Dober.

[2] "Es ist der liebste Heiland, Jesus Christus, allezeit, Haupt, Herr und Aeltester der Evangelischen Brüder-Kirche, wie aller Gemeinen Christi, *gewesen;* als davon wir schon lange gesungen in dem Liede: *Mein Heiland lass Dich mit uns ein, u. s. w.,* und in vielen andern. Unterdessen war die bisherige von dem Herrn gegebene Einrichtung derselben, dass sie unter ihren Aeltesten, die nach Apostolischer Art geordnet waren, einen *General-Aeltesten* hatte. Als dieser sein Amt niederlegte, gefiel es nunmehro dem Heiland, Keinen wieder zu ordnen; und man verstunde daraus, dass Er

On the day before the first celebration of this festival, an amnesty was extended by the Moravian Church to all its members who had separated themselves from its communion, or who had in any way sinned against the Church. The following is a correct translation thereof:

"Whereas the Friend of Sinners, the adorable Lamb of God, Jesus Christ, has graciously condescended to take further charge of His own blood-bought congregation of pardoned sinners; and,

Whereas the office of Elder-in-Chief has been abolished, and whereas Christ alone will guard and guide all His own true Churches on the earth unto the end, He is now pleased to grant, as the Head of the Church, a general pardon of all the sins which have been committed against the Church and its membership.

"In the name of Jesus Christ, our Eternal and Universal Head, our Lord and our God, we now extend to all who have separated themselves from us, (one only excepted, whom the Lord, according to His wonderful and inscrutable counsel has excluded[3]) and to all who have erred or have been led astray; and to all who have been full members of the Church and are now under discipline—to all these the *Lord* proclaims a full pardon of all their sins and transgressions; and we, on *our* part heartily do the same. We open our doors to all who accept this *amnesty* and general pardon from our gracious King, Lord and Head and Heavenly Chief-Shepherd.

"May the Lord cause His grace to touch all our hearts in order that the purposes of His love may be fulfilled. We, as His children, a flock of pardoned sinners, say Amen to this Amnesty with all our hearts. Amen, Lord Jesus, Amen!"

Given *November 12, 1741.*

Selbst sich alles dessen annehmen würde was Er bisher durch den General-Aeltesten in seiner Gemeine gethan. Dieses hat Anlass gegeben, jährlich ein Aeltesten-Fest dem Heiland zu Ehren, zu feiern."

[3] Martin Rohleder.

CHAPTER XIX.

THE LOT.

In the year 1739, August 11 and 12, several "questions for information" were put to the Church at Herrnhut. They were answered by Herrnhut and also by Marienborn; whither the banished Count had betaken himself, and for which Church he probably acted as spokesman in this case. (Büdingen Coll., Vol. I., p. 500.)

These questions having been answered, a number of objections, then current against certain practices of the Church at Herrnhut, were taken up. One of these referred to the use of the Lot, which was prevalent at that time.

The objector denied that there is any precedent in the days of the Apostles for casting Lots in order to determine upon plans of action. The Apostles "gave forth Lots" only once; *i. e.*, when they appointed Matthias to the vacant bishopric of Judas Iscariot. (Acts i, 20.)

Herrnhut answered this objection by saying that the Lot is never used by *that* congregation except in such cases when they are utterly at a loss what to do.

Marienborn (the seat of the General Conference with the Count at its head) replied: "We neither explain nor defend the Lot; but I am willing to live and die at its behest."[1]

The Minutes of the *Seven Pennsylvania Synods*, held at Germantown, near Philadelphia, under the auspices of the Moravian Brethren, from January 2 to June 4, 1742, contain the following remarks on the Lot.[2] (March 11, Session IV.)

"The Syndic (Count Zinzendorf) thought it necessary to give to this beloved assembly a deeper insight into the affairs

[1] "M. Die Sache lässt sich nicht entschuldigen: Ich lebe und sterbe darauf." (Büdingische Sammlung. Vol. I., p. 521 and 522.)

[2] Büd. Coll., Vol. II., p. 783.

of the Brethren; and to that end he read (after having received permission to do so—probably by Lot) from the secret statutes of the Church one hundred fundamental rules, by which the Brethren are guided in doing the will of God. When he reached the subject of the Lot, he remarked that it is a very precarious thing to use the Lot if there is the least trace in the heart of a selfish intention or desire. He advised every one to abstain from its use, unless God had wrought in his mind a clear and special conviction that it ought to be used."

On the sixth of May[3] the minutes of the Synod have the following entry:

Ludewig (the Count) expressed with great earnestness the wish, which he had reiterated for the last twelve years, namely, that the Brethren would not use the Lot—because of the great simplicity which is required in framing questions and answers in connection with it. To be able to do this in a proper manner men must have a special gift, which no man has unless it be given him from above. The grace to use the Lot,[4] being one of the miraculous gifts of the Apostolic age, there is danger that those who use it, and have no Divine call to do so, might burn themselves shockingly."[5]

Synods, General and Local Elders' Conferences, (there were no independent Provincial Elders' Conferences in those days) frequently had recourse to the Lot; firmly believing that the Head and Chief Shepherd of the Church would condescend to reveal His will to them by this means when all other means, human, scriptural or providential, failed to give them light.

The Minutes of the first ten Synods of the Church, from 1736 to 1745, contain many instances where the Lot was used with good effect. In Session IV., § 1 of the Synod of Ebersdorf, June 9, 1739, we read:

§ 1. Zinzendorf related the following incidents by way of illustrating his faith and experience in the use of the Lot.

"For the space of three years my mind was bent on a voyage to St. Thomas, W. I. I reached that island at the precise moment when my presence was most needed."

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[3] Ibid, p. 801.

[4] Die Loos-Gnade.

[5] "Unberufene können sich erstaunlich dabei verbrennen."

This voyage was undertaken, doubtlessly, by direction of the Lot.

"Three years ago the very thought of my venturing on a voyage like that would have been death to my wife; but when the time of my departure arrived, she was willing that I should go! I shall ever consider it a most remarkable circumstance that I was enabled, within the short space of four months, to attend to everything that was for the time necessary to our work, both in America and Europe. When the ship, in which I was to return home from St. Thomas, was about to leave, the Lot directed me to remain on the island a few days longer. I did so; and thus became an eye-witness of the fact that our negroes were driven out of their religious meetings with blows. I waited until the Governor had apologized to me for this outrage; and on the next morning I left the island in quest of the vessel on which I had taken passage home. For nine days we were tossed about between St. Thomas and St. Eustatius; so that I finally gave up all hope of overtaking my ship. When we reached St. Eustatius it was still there. It had been delayed there fourteen days—the captain's son having taken the small-pox. As had been the case when we left the *Texel* outward bound, so it happened on our return home: many shipwrecks had taken place. We saw in the ocean the tops of the masts of sunken ships. Several times we were driven more than three hundred miles out of our course, and thus escaped the storms which had wrecked so many other vessels. For a long time we knew not where we were; but at last we reached England sooner than we had expected."

"A few years ago when my wife and myself were on our way home from England it happened that we reached Frankfort-on-the-Main about one o'clock at night; and, strange to say, we were admitted! At that late hour even the Prince of Maintz would not have been suffered to enter the town. My wife wished to drive away from the gate, but the Lot directed me to *remain;* and soon after we were admitted. This one circumstance fully convinced my wife of the propriety of using the Lot; and *this* was, no doubt, the Saviour's object in thus disposing of the Lot. Prov. xvi, 33. During our stay in England we had obtained letters of introduction to five merchants. We had contracted a debt of one hundred guineas; but the Lot forbade us to make application to any of them for a loan. Several other

parties offered us money, but the Lot directed us to decline. At 9 P. M. I did not yet know whence to procure funds; and yet we had intended to leave at five o'clock next morning. Our guide, who accompanied us through the city, asked me on our way back to our lodgings whether I needed money? This was at 10 P. M. The Lot indicated that this was the man whose money we should accept. I paid my debt, and left next morning. But mark the sequel. I was followed to Amsterdam by one—a London merchant—who had at first refused to lend me as much as I wanted; but who now entreated me, for God's sake, to accept all the money I needed; saying that his mind had been so troubled on account of not having at once acceded to my request that he could no longer bear it. After repeatedly declining the money I at last took it and paid off my whole debt at London."

Another incident, illustrative of the use of the Lot, is related in the minutes of the First Sessson of the Synod at Ebersdorf, June 9, 1739.

The Count explained, in connection with his accession to the Episcopacy, that the Moravian Brethren stood in need of a *second* Bishop (D. Nitschmann was the first) who was capable of unfolding and explaining their Church-affairs to men of learning; and that his original plan was to have the Rev. Mr. Steinhofer appointed to the office. But as the latter could not be induced to leave Ebersdorf, the Count was persuaded by means of the Lot that he was the only person suitable for the office. He, accordingly, repaired to Berlin. The king, himself, proposed that he should be ordained in order to preach without hindrance. The Count said: "*Yes, but I must be ordained by the Moravian Brethren!*" The Count then left Berlin and visited England, Holland and Wetteravia (near the Rhine). The king had, in the mean time, conceived some objections to Zinzendorf's idea of becoming a *Moravian* bishop and had forbidden Jablonsky to ordain him—fearing that a Fourth Religion might in consequence arise. The Count further relates:

"Having ascertained the existence of this interdict *through the Lot* (which interdict both the king and Jablonsky had hitherto concealed from me) I at once wrote a letter to the

King. He thereupon had another consultation with Bishop Jablonsky, and, finally, issued a decree that I might be ordained."

If in subsequent years the Lot was misused, it was done through ignorance or a willful disregard of the admonitions of the old Brethren to be careful and cautions in its use.

CHAPTER XX.

THE RELATION OF THE BRETHREN'S CHURCH TO THE ESTABLISHED CHURCHES.

In a Synod held at Ebersdorf, June 9, 1739, the relation of the Brethren's Church to the State Churches was discussed.

Bro. Clemens[1] gave the following opinion:

1. The Church at Herrnhut is with the Lutheran Church, as to principles.
2. It desires to stand within the pale of that Church. (Saxony is Lutheran ground.)
3. But it also desires to preserve the Church-order (*jura*) of the Moravian brethren.
4. It endeavors to connect Moravian discipline (*jura*) with whatsoever good things it may be able to find in the Lutheran Church.
5. The brethren harmonize with all other churches, in so far as they can find true Christian brethren among them, or can succeed in converting such as are not Christians.

The outside political world has the following idea of Herrnhut:

1. The Church at Herrnhut seeks to gain to its party the better portion of the Lutheran Church.
2. It endeavors to erect a Lutheran Episcopal Church; which, when accomplished, will result:
3. In a depreciation of the status and functions of the other Lutheran preachers, they not having received the episcopal ordination; and that, thenceforward, Lutheran ministers would merely be lay-preachers, who are fit only for awakening people, but not for the administration of the *Sacra*. (Sacraments.) In this way the Lutheran Church would gradually be depleted.
4. Ever since Zinzendorf was ordained a bishop, Herrnhut has become a new sect, distinct from the Lutheran Establishment.

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[1] A learned theologian and author.

On these points Zinzendorf uttered the following sentiment:

"Our bishops are subordinate to the elders, and have no functions except to ordain. By means of this function, they may protect our churches against having such preachers forced upon them by the State as are not with them in heart. Bro. Waiblinger was ordained by Bishop Nitschmann. The king of Denmark knows this, and hence, Waiblinger passes in Holstein as a 'regular preacher.'"

Hereupon the Count gave the following definition of the ecclesiastical status of Herrnhut:

"At first I knew nothing of the existence of a Moravian Church; and if I had even heard of it, I supposed that it had long since died out. I moreover always believed that there were truths and errors in all 'religions,' or Church Establishments. I considered it to be very wrong, to allow ungodly men to receive the blood of Christ in the Lord's Supper, and that Christian potentates should wage war. Yet I believed that the errors of the Lutheran Church were mere trifles (Bagatellen), compared with the errors upheld by other Churches. There is no need for any one to leave the Lutheran Church for conscience' sake; and it certainly never entered my mind to do so."

"When we commenced the work at Berthelsdorf, we knew nothing of the Moravian brethren. Pastor Rothe, of the Lutheran Church in Berthelsdorf, was, in those days, a truly apostolic man. His subsequent estrangement from the brethren, has, to this hour, remained a mystery to me."

"The Moravian brethren, who emigrated to Herrnhut, were all Calvinistic or 'Reformed' in sentiment. Pastor Rothe, as a good Arminian Lutheran, thought it his duty to preach against them. I besought him to desist, and warned him that he would certainly make 'separatists' of them. But he continued his onslaughts, until he had preached them out of his Church. Hereupon Christian David began to form a new Moravian Church, and became a strong opponent of Rothe and Zinzendorf."

"About this time Parson Steinmetz, who was a Lutheran, visited us and took sides with the Moravian brethren against Rothe and Zinzendorf. He urged that they had been, from of old, a distinct Church, and that they would never consent to be absorbed by any other sect."

"This opened my eyes; and when I had read the lamentations of Amos Comenius, I resolved no longer to try to draw them into any other sect."

"Hereupon, in the year 1727, we devised a church organization. (In that year a wonderful baptism of the Spirit had well fitted them for Church fellowship). We submitted the whole matter to Professors Franke, Breithaupt, Anton and Buddeus, and asked their opinion. They approved of it; but I suspect that their letter, purporting to have come from Dr. Buddeus, was actually written by Spangenberg, who was at Halle at that time."

Franke, in the preface of his work, "Die Wächterstimme," says: "Would to God that the state of things among us (Lutherans) were like that of the Moravian brethren!"

"In the year 1722 I found a Lutheran church at Ebersdorf, which had a proper discipline. This gave me great joy. And now I am glad, that there is also a *Pella* in Herrnhut, Saxony, into which earnest souls may be received, and duly cared for."

"All our doings at Herrnhut were well known at the royal court at Dresden. At the command of the king, a letter was written to Field-Marshal von Natzmer of Berlin, (Count Zinzendorf's stepfather) stating, that the reason of the king's displeasure (Ungnade) was, that Zinzendorf had brought a Church into Saxony, which they did not want! This then seems to be my just and righteous punishment, viz.: that *the Court is angry with me!* In Saxony, they are perfect adepts in destroying every thing that is good. But the Brethren found means to defeat their plans. I obtained from the faculty of the University at Tübingen, a testimony of approbation in regard to Herrnhut and its Church-order. The Stralsundians also spoke favorably of us. Dr. Lœscher likewise. Dr. Cyprian said: 'The Moravians have no new doctrines, but only new modes, and must not be confounded with the pietists,'—in this way *he* defended us."

"The sainted Prof. Franke had always supposed himself to be my spiritual father, and expected, that I should on that account, take his advice in every thing. But as I did not admit this claim, he was offended (bös) with me. I asked his pardon, but he would not relent. On the other hand, he acknowledged Magister Schäfer, (of Görlitz) one of the Count's *coadjutors*, to be a dear servant of Christ; and on one occasion, laid his hands on his head and blest him! During this ceremony, Pastor Schäfer could not refrain from smiling at the Professor's great blindness, in so completely mistaking the character of God's servants."

"Pastor Rothe's ministrations were at that time so excellent, that none of us saw any reason for a change."

"During my absence in Jena, however, M. Schäfer and Rothe united in an effort to persuade the Moravian brethren to unite with the Lutheran Church,—but failed."

"This new movement induced me to admit into the Moravian department of the Church at Herrnhut, none but those, who had actually come from Moravia."

"The consequence was, that there grew up in Herrnhut a *double* Church. Some were received into the general fellowship of the Church of Jesus Christ; and others into that division of the brethren who had devoted themselves entirely to the ministry and the mission work among the heathen, and were accounted—*par excellence—Moravian* Brethren. This has been the state of things at Herrnhut, ever since the year 1733. And thus did the Moravian Church (which constituted only a part of the Church of Jesus Christ at Herrnhut) become the *fourth*, or rather the *first* 'Religion' in Saxony, —it being the oldest Protestant Church on the European Continent."

"I have as little right to destroy the Moravian 'Religion,' as I have to abolish the Lutheran."

"The aim of the Moravian Church has been, from the beginning; to represent, in all repects, an *apostolic* Church. And as we have found nothing in it, to this day, which is contrary to the mind of the Apostles, we cannot but remain with it."

"In order to prevent the Moravian brethren from leaving Herrnhut, and going to Lissa in Poland, (where there are some descendants of the Old Moravians, holding the Reformed or Calvinistic faith,) I endeavored, for consience' sake, to do my utmost to keep them with us. I accordingly made provision, that after Bishop Jablonsky's death, they should have a Bishop, who was not of the 'reformed' persuasion. To this end, I ventured, blindly as it were, yet trusting in Christ, to send to Bishop Jablonsky at Berlin, our good brother David Nitschmann, a carpenter, to receive episcopal ordination at his hands."

"In order to prevent the Moravian portion of the Church at Herrnhut,—now that they have obtained the episcopacy,—from becoming dominant in the Church of Jesus Christ, bishops were made subordinate to the Elders, and can only attend to externals. Elders are placed over all the churches, and govern the whole, the Moravian portion included, just as though they were diocesan bishops."

"We have thus, for all time to come, made it impossible for the Moravian portion to get the ascendency over the Church of Jesus Christ. Should Moravian bishops, at any time attempt to usurp authority, the *Elders* will say to them: 'Go your way; we need no Moravian bishops!' In such a case I will be the first to rejoice over the overthrow of the Moravian episcopate."[1]

"In order that the Moravian brethren may never become sectarians, and refuse to recognize the ministry of non-episcopal Churches, the principle was laid down, that Moravian brethren when holding fellowship with another Church, should, for the time, consider themselves Lutherans: 1. because Saxony is exclusively Lutheran; 2. because they owe their awakening and conversion in 1727, to the Lutheran minister in Berthelsdorf."

"If the *State* sends to Herrnhaag, a 'Reformed' minister who is truly converted, we will cheerfully submit; for there, as well as in Holland, the majority of our brethren are 'Reformed;' but he need not, on that account, teach in the 'Reformed' way, if he has learned to know the truth better."

"Thus far our manner of regulating and preserving the Moravian economy, has proved to have been well devised."

Quere: "Shall we introduce Moravian regulations among our heathen converts?"

Zinzendorf: "Our negroes in St. Thomas accept these regulations, but they are not to be considered Moravians on that account. This new apostolic church (in St. Thomas,) adopts these regulations only in as far as they have been derived by the Moravian brethren, from the Church of Jesus Christ."[2]

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[1] Um aber zu verhüten dass die Mährische Brüdergemeine der Gemeine Jesu Christi nie zu Kopfe wachsen könne; so stehen in allen Gemeinen die Bischöfe unter den Aeltesten, und haben nur die äusserlichen Sachen zu besorgen. Alle unsere Gemeinen haben ihre Aeltesten, die als Aeltesten der Gemeine Jesu Christi anzusehen, und nicht als Aeltesten der Mährischen Gemeine, und die haben als Bischöfe zu befehlen. Dadurch ist auf ewig vorgebeugt, dass die Mährische Gemeine, der Gemeine Jesu Christi nie zu Kopfe wachsen kann. Denn wenn sich einmal die Bischöfe wollten Gewalt herausnehmen, so sagen die Aeltesten der Gemeine Jesu Christi: "Gehet hin, wir haben keine Mährischen Bischöfe nöthig." Ich will der erste sein, der sich über den Umsturz der Mährischen Bischöflichen Sache freuen wird.—*Zinzendorf.*

[2] Die Mohren in St. Thomas nehmen die Mährischen Ordnungen an: aber sie werden deswegen keine Mährische Brüder; sondern in sofern die Mährischen Brüder ihre Ordnungen von der Gemeine Jesu Christi her haben, behält sie diese apostolische Gemeine bei.

Clemens: "Ever since we have obtained the episcopate, the Moravian Church has become a distasteful and indigestible thing to other denominations."

Zinzendorf: "The Episcopal office is not recognized in Saxony; and is therefore of no value in Herrnhut. I have entirely suspended its activity there. We merely employ it to ordain brethren who are to labor in *other* countries, so that their ministrations, as far as baptism and other clerical acts are concerned, may be recognized as valid by other denominations. I will refer for example to St. Thomas. The 'Reformed' *Dominie* of that island asked the authorities in Amsterdam, 'whether the baptism, wherewith the Moravian brethren had baptized their negro converts, were to be considered valid or not?' The answer came: '*Yes, for their teachers are ordained!*'"

"The fact of my being a bishop, gives me no power whatever over the Church of Jesus Christ. Whatever authority I may exercise, is founded only *on the grace of God which is in me.*"

"But as it was my desire that the whole world might know, that I was *Lutheran* in principle, and in that sense, a Lutheran bishop, I asked the Provosts Carlstadt, Reinbeck, and Roloff, for an examination. The two former assured me before God, that they rejoiced over this new movement, and that they had long desired to see the Old Moravian Church restored to proper order and consistency. I received a solemn attestation, that I had been found in all respects orthodox as to Lutheran doctrine."

"If we had been mere Lutherans, no Socinian, Anabaptist or Quaker would ever have come near us. But as they do not consider us a sectarian State-church, they come in crowds to hear Leonhard Dober and Barkhäuser, and listen very reverently to their teachings. In London and Amsterdam, there are thousands who do not attend public worship; but if they attend *our* services but once, they hear something that will not allow them to stay away any longer."

"The appointment of a third bishop, of the Reformed school, was spoken of at this Synod: 'This bishop, like the other two, has no other official connection with the Reformed Church, except to administer ordination.'"

"According to the mind of the Apostles, Elders and Bishops are *alike.* The sole reason why we did not wish to let the Episcopacy pass away from us, was to keep the Church of the Moravian Brethren from falling into strange hands." [3]

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[3] Nach apostolischem Sinn, sind die Aeltesten und Bischöfe *eins*; und wir haben das Mährische Bisthum aus dem Grund nicht wollen fahren lassen, dass die Mährische Brüder-Gemeine nicht in fremde Hände geriethe.

"It is absolutely necessary, that the brother, who is entrusted with the superintendence of all the churches should not be ordained to that office and installed by *one man* alone. As soon as he receives ordination at the hands of a Bishop, he ceases to be an Elder. Elders receive their appointment from the whole Church, in which is vested the sovereign power.[4] I do not believe that, after Leonhard Dober's death, another Chief-Elder of all the churches will be elected. Great qualifications are necessary for this office. It must not occur to him *once* in ten years, that he holds so high an office: otherwise he will soon become a *fine Lucifer*."[5]

"If a spiritual work is dependent on *one* man alone, it will die when he dies. But where there is a Church of Jesus Christ, in which the guidance of the work does not depend on one man alone, but on many, the Church remains a Church, die who may."

Nitschmann: "That is what they always said about Herrnhut: 'As soon as the Count is gone, it will cease to exist.'"

Zinzendorf: "And if I had been taken away in 1727, I believe such would have been the case. The Church was only commenced in that year. But ever since 1729, when *Elders* were appointed, who were not subordinate to me—from that time forth, the Church remains a Church, even though I am no longer there."

"Where can we find a single trace of Spener and Franke's work? The reason why it has disappeared, is, no Church was formed for the conservation of the fruits of their great revival-work."

The following question was discussed at the Synod at Ebersdorf, June 1739:

How to conduct the affairs of a spiritual Church of Jesus Christ within the pale of a great Established Church. Ecclesiola in Ecclesia.

"We divide men into two classes, 1. Those who have found Christ; and 2. Those who have not found Him. The latter again consists of two classes; 1. Those who hear the true Gospel; and 2. Those who do not. A heathen can be more readily saved, than a nominal Christian. The latter is in still

[4] Sobald dieser Aelteste (vom Bischof) eingesegnet oder ordinirt wird, sobald ist er kein Aeltester mehr. Die Gemeine muss *immediate* Herr sein.

[5] Es darf ihm in zehn Jahren kaum einfallen dass Er's ist: sonst gäbe es einen schönen Lucifer.

greater danger of the judgment, because he provokes the wrath of God by neglecting his Christian privileges."

"Many have become true children of God merely through the study of the Bible and other books. No one knows them, —but the Lord has them in His special keeping. They have no human help nor fellowship. This is the condition of all true Christians in the Catholic, and other dark churches.[6] Many however take knowledge of each other that they are Christians, and of these are formed the true Churches of Jesus Christ. But both kinds, the isolated and associated, are of one mind as to fundamentals."

Quere: "Is it our duty to raise doubts in the minds of newly converted persons, as to the propriety of their remaining in dead Established Churches?"

Answer: No!

L. Dober: But if they become disaffected of their own accord, we must accept the situation. In Düsseldorf I met with a Reformed minister, who would not believe his members, when they told him that they had found grace. When I told him that I had found mercy, he berated me roundly. I parted from him in peace. I thereupon had a conversation with one of his members, a goldsmith, who told me, that he had often felt the grace of God in his heart, but that this preacher troubled and confused him much. I comforted and encouraged him; but in doing so I could not avoid exposing the false teaching of this pastor."

Zinzendorf: "It is my intention to form Churches of Jesus Christ in all places; but not in every case, *Moravian* Churches. But if our converts are determined to call themselves Herrnhuters, on account of our apostolical character, and because we preach Jesus, we are willing to bear the reproach."

"Nitschmann, the shoemaker, delivers discourses one and a half hours in length, and everybody hears him gladly."

Leonhard Dober: "If the Saviour appoints a man to an office or work, He qualifies him for it. This cordwainer, Nitschmann, goes to Büdingen twice a week, and holds prayer-meetings. The pastors complained of this to Zinzendorf; but he sent them word, that they had better seek to be converted themselves."

Here is another sentiment, uttered at this Synod:

"Four souls, who are united together in Christ, and taking knowledge of each other's gifts, appoint each other to the

[6] "Im Papstthum und andern finstern Religionen."

work for which each one is best suited, constitute an organized Church, within the Church."

Quere: Should parsons, if godly men, be asked to join such societies?

Answer: "If they decline doing so, so much the better! In all Protestant Churches, parsons (Pfarrherren) are government officers, and ought to be respected as such; but as to spiritual matters, we dare not follow them, as long as they are blind leaders."

Parson Mueke's (successor to Rothe at Berthelsdorf) first sermon caused great anguish of mind to Zinzendorf. The latter now confidently expected that this man would soon be removed by death! "A parson must remain a parson, and must not dare to interfere with awakened souls and hinder the work of Christ."[7]

Brief Extracts from a Paper addressed by Count Zinzendorf to the Church at Herrnhut, when on the point of leaving for St. Thomas, in 1738.

This paper is found in the Büdingen Collections, Vol. II, p. 167, and contains fifteen paragraphs, from which the following two are selected:

I. "Our doctrine is *Lutheran*; but it is more closely adapted to the views of the Wittemberg University than to those of other Universities."

II. "As to forms, we are at liberty to change them in non-essential respects, unless forbidden to do so by higher authorities. As regards candles, clerical robes (Chorhemde), altars, pulpits, baptismal fonts, chanting or reading prayers, carrying crucifixes before coffins at burials, lengthening or shortening forms of worship (Agenden), and all other things where in two or three neighboring churches of the same denomination, occasionally vary from each other,—all these things are *indifferent* matters, which, if we minister to such churches, we may observe or omit, unless controlled by 'the powers that be.'"

"But the Spirit of God must have free scope to maintain the liberty granted to us by the secular powers, as to *spiritual*

[7] Ein Pfarrer muss Pfarrer bleiben: das ist, er darf sich nicht unterstehen Seelen zu führen, und in des Heilandes Werk sich zu mischen.

matters. Nothing dare hinder us from discerning and putting to use any extraordinary gifts of the Spirit, such as: a burning desire to go among the heathen; the apostolic gift of urging and persuading souls to seek *immediate* conversion; and whatever else of apostolic grace attaches to our present practice."

"But we must never boast of these gifts in the presence of other churches; nay rather, we should curtail the use of some of them where there is any danger that they might be abused, as for instance, the Lot."

III. "The Church at Herrnhut must maintain the most cordial relations with our Moravian Churches at Herrnhaag, Lissa, Heerendyk, Pilgerruh (Holstein), and all our Churches among the heathen. Whilst we should never extol the excellences of our church above those of other Churches; we should be so devoted to our own flock, that we will never consent to leave it, unless we are expelled, or removed from it by circumstances beyond our control."

CHAPTER XXI.

MISSION-WORK.

Can any one write intelligently on the faith and practice of the early Moravian Church and not advert to its Mission-work? Is not this the *pièce de résistance* of Moravianism? Do not modern Moravians cling to the missionary prestige of their Church, like shipwrecked mariners to a floating spar?

This prestige was acquired principally, during the brief period of which this volume treats. In those days of love, zeal and power, the Brethren directed their attention, first of all, to the conversion of lifeless church-men at home; and in the next place, to the conversion of the heathen in foreign lands. Both fields were deemed of like importance, and cultivated with equal zeal.

It is a great mistake to suppose that the Moravian Church has a more special call to do Mission-work, than other churches have. Nor is it quite safe to assert that modern Moravians devote themselves to those heathen, whom other Churches neglect. It would be safer to assert the reverse. If we compare Moravian Year Books with those of other Churches, it will appear that the latter have become first, and the former, last. It is also well to bear in mind, that long before the Moravian Brethren began Mission-work, Denmark, England and Holland, had taken steps to civilize and Christianize the heathen in their respective colonies. Hans Egede, a Lutheran clergyman, had labored among aborigines in Greenland, before the Brethren came thither. Through the influence of Count Zinzendorf, the latter obtained leave of the Danish government, to co-operate with its clergy in foreign lands. The Brethren arrived in Greenland in 1733. Six years afterwards a few souls were converted to Christ through their ministry. The first convert was baptized in 1739.

The island St. Thomas, W. I., was the first Mission-field entered by the Moravians. This was in 1732. But a "*Dominie*" from Amsterdam, Johann de Borm,[1] was there before the Brethren came. It is also true, that among the North American Indians; in Surinam, South America; in South Africa; in Tranquebar, Asia; and in other European Colonies, the Gospel had been preached first by other Churches; but principally to their own colonists.

It must however be conceded that the Moravians, though they were not in every case the first on the ground, were among the first to convert the heathen to Christ, which is a widely different matter from merely civilizing and molding them into a semblance of Christianity by means of forms and ceremonies. The spirit that was in the primitive Brethren, made them a good salt, both at home and in foreign fields. They were like "the cake of barley-bread, which tumbled among the hosts of Midian, and came to a tent and smote it, that it fell and overturned it, that the tent lay along." (Judges 7.) Both in the Established Churches at home, and in their colonies abroad, they wielded in a spiritual sense, the sword of the Lord and Gideon, and achieved great conquests for Christ. Like Spener and Franke in Germany, and Wesley in England, they sought to vitalize the State-churches; and when hindered at home, they reached out to the ends of the earth. They even spoke, in open Synod, of commencing a Mission in California and one in China. This was in 1745—140 years ago.

Moravian preaching as it was in those days, being of such a character as to produce great awakenings, we hear of remarkable revivals among the blacks of St. Thomas, under the ministry of Friedrich Martin and George Israel; and as mentioned above, also among the Greenlanders, Matthew Stach and others being missionaries there. These and other revivals among the heathen, were of the same character as those on Pentecost, and at Herrnhut in 1727, and in England and

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[1] Büdingische Sammlungen, Vol. II, p. 666.

America in the days of Peter Böhler, the Wesleys, Whitefield, Brainerd, Jonathan Edwards, Dwight Moody and others.

The marvelous success which the Brethren had among the heathen was owing, as said before, to their manner of teaching. Although in full accord with the Lutheran, Reformed and Anglican Creeds, they presented Gospel-truth in a peculiarly striking and effective way. *The blood of Christ* was their principal theme among the heathen as well as at Herrnhut and Marienborn. Knowing that every human being, the Gentile as well as the Jew, has an innate sense of the Deity—*Sensum Numinis*—they forthwith proclaimed to them that the name of God, whose existence and power they acknowledged, is *Jesus Christ.* They comforted their trembling hearers, (whose "consciences bore witness and accused them of sin,") with the glad tidings, that their God and Saviour Jesus Christ had come into the world; and that He had suffered, bled and died in their stead; and that there is immediate and full remission of all sin for every one who believes in Christ and comes to Him. This message was delivered by men, who were "filled with the Spirit," and who felt in their own hearts and consciences the pardoning virtue of Christ's blood. In short, their preaching was in a demonstration of the Spirit and of power. Such preaching alone benefits the uncivilized as well as the civilized heathen. Its effect on the Gentiles, in the apostolic age was such, that they soon exceeded the Church of Israel, both in numbers and in grace. Because of Israel's unbelief and hardness of heart, "blindness is happened, in part, to that ancient people, until the fullness of the Gentiles be come in."

The sad history of that people, from whom salvation originally came, is constantly repeating itself. Even Germany, the cradle of the Reformation, is becoming mission-ground for the far-off churches of the Western World. Methodists and Baptists, cousin-germans of the good old German pietists, are already there. American Presbyterians, too, have an extensive work in Bohemia and Moravia, in which countries the Helvetian faith has been indigenous ever since the times

of John Hus. The worst sign of the times in the Old World and also in the New is, at present, a wide-spread skepticism on the doctrine of *Redemption by Blood*, not only among open infidels, but also among so-called orthodox Christians. This kind of skepticism, being by far the most dangerous of all, the early Brethren sought to confound it by every means in their power. They, moreover, strengthened the faith of many Protestant Christians, both in Europe and America, and in foreign heathen lands. They were at as great pains to enlighten skeptical European colonists, as to convert the heathen around them. The bad principles, and evil lives of false Christians, whom money-greed had induced to settle on heathen soil, were as great an impediment in christianizing the heathen, as all the natural ignorance, superstition and brutishness of the latter put together.

The doctrine of "Redemption by Blood," being the source of their own chief happiness on earth, the early Brethren counted not their lives dear unto themselves, that they might carry it to the ends of the earth. Much has, indeed, been done, but there is still much left to be done; wherefore the Saviour still says to all His disciples: "Occupy till I come."

The time is not yet, that men may lie down and rest on the laurels of their heroic ancestry. When men sleep the enemy comes and sows tares among the wheat, and then goes his way: leaving the sleepers, if, peradventure they awake, to speculate on the causes of religious decline. But they soon go to sleep again; and the enemy continues to sow his tares; until at last they so abound as to choke the wheat.

In the Third Part of this volume, the reader will find ample illustrations of primitive Moravian Mission-work, in the form of diaries and letters. There is therefore no occasion for expatiating more fully on this subject in the present chapter.

PART III.

ORIGINAL PAPERS,
ILLUSTRATIVE OF THE FAITH AND
PRACTICE OF THE BRETHREN.

ORIGINAL PAPERS.

EXPLANATORY.

The following original documents illustrate the various subjects presented in the foregoing parts of this volume.

The religious experiences of the founders of the Renewed Church of the Brethren and of the membership; the testimonies of contemporaneous men of note in other Churches as to the spirit and life, then prevalent among the Moravian Brethren; the diaries of the first missionaries to the heathen; and other documents herein given are calculated not only to interest, but also to inspire the devout reader, with something of the faith and zeal of the Moravian fathers, whose memory they delight to honor, and whose praise is in all the Churches.

CHAPTER XXII.

THE INNER LIFE AND EXPERIENCES OF COUNT ZINZENDORF AS RELATED BY HIMSELF.[1]

"When I was six years old my father died. I was placed in the care of my grandfather, Count of Gersdorf, Royal Director of the Privy Council and Governor of the Province. My dear grandmother, Countess H. C. F. of Gersdorf, resided in the Castle of Hennersdorf, near Herrnhut, and kept me in her cabinet about ten years. My beloved *Tante Henriette,*[2] prayed with me morning and evening, and lived her prayers before me day by day.

"Whenever I saw my noble mother I beheld 'a widow who was desolate and trusted in God.' A few years after the death of my father, she married again. Her noble consort was General Field-Marshal of Natzmer. He died in 1739, aged eighty years. I seldom saw my mother, and had but brief interviews with her; but on each occasion I received from her holy impressions which never left me. I was educated solely for Christ. Up to my tenth year there was more care bestowed upon me by way of shielding me from evil influences, and fostering in my heart the work of God's grace than would have been possible anywhere except in a well-ordered Church of Jesus Christ. I can say with truth that my heart was religiously inclined as far back as I can recollect; and even at such times when refractory, proud and peevish humors siezed upon me, and vain and foolish pride of rank[4] beset me, my heart's affections never departed from my Saviour, and there always remained within me a deep and tender interest in His cause on earth. I dearly loved the good old Church-hymns and vastly enjoyed hearing them sung in the churches. At the same time, however, I was

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[1] See foot-note to Preface to Vol. I., Büdingische Sammlungen, p. 10, from which this narrative has been extracted.

[2] *Aunt Henriette.*

[3] "Mir zum Dienst."

[4] Standes-Thorheit.

fond of play and fine clothes; and took part in all the conventional amusements of the fashionable world; but I never went farther than my conscience, which was quick to take alarm at sin, permitted me. It being impossible to induce me to step out of the path which I deemed right and commit sin, I presented a rather awkward figure in the gay circles of the nobility. I assumed grand and lofty airs, but there was also a semi-religious air about me; which two things drew down much ridicule upon me. Of this ridicule I did not get rid until Count Henkel in a casual conversation gave me his views on the "Adiaphora," (things indifferent—being neither good nor bad; such as theatres, dancing, lotteries, gaming, etc). I at once adopted the Count's ideas, and resolved to abstain from all these things—for the general good. I carried these principles out, even in the royal Court at Dresden, and was never known to act inconsistently.

"During my stay with my revered grandmother two circumstances occurred which decided my whole career.

1. When I was six years old my preceptor, Herr Christian Ludewig Edeling, after a service of three years, took leave of me. In doing so he spoke a few words to me about the Saviour and His merits; and in what sense I belonged to Him and to Him only.

"These words made so deep and lively an impression on me that I fell into a long protracted paroxysm of tears, during which I firmly resolved to live for Him alone, who had laid down His life for me.

"My very dear *Tante Henriette* endeavored to keep me in this frame of mind by often speaking to me loving and evangelical words. I opened all my heart to her; and we then spread my case before the Lord in prayer. I was not in the least afraid of her; I freely told her all about myself, both bad and good. My open and candid intercourse with her was of so great benefit to me that I could never forget it. This confidential interchange of thought and feeling prompted all my endeavors in later years to establish *bands* or *societies* for mutual conference and edification.

2. In my eighth year an old hymn, which my grandmother sang on retiring to rest, led me into a long train of thought as I lay sleepless on my couch. The most subtle and refined speculations that atheists have ever invented, spontaneously arose in my mind and threw me into no little perplexity. This temptation, however, had the good effect that, when in later years these self-same cavils and speculations were again

thrust upon me, they seemed to me to be very shallow and superficial, and made no impression whatever on my mind.

"All that I believed of gospel-truth I also heartily desired to realize in my experience; but whatever my reason suggested to the contrary became odious to me. I firmly resolved to exercise my reasoning faculties to their utmost extent in all *temporal* matters, and to cultivate and improve them as much as possible; but as to *spiritual* things I determined to abide by the truth as it was revealed to my heart by God's Word and Spirit. I especially determined to cling to the doctrine of redemption by the blood of the Lamb of God; and, in all simplicity, to lay the atonement at the foundation of every other truth, and to reject all teachings that can not be deduced therefrom. And I am of this mind to this day.

"At the age of ten I entered the University-school at Halle. It was not long before I had made a covenant with all who were of the same mind with me to consecrate ourselves fully to God. I remained there from 1710 to 1716. When I left I handed to the sainted Prof. Franke a catalogue of several religious societies, which I had formed during my stay there, one of which societies was still in existence at the time of my leaving school. My flesh was by nature susceptible enough; but I was not only preserved from committing gross sins, but in some instances succeeded in inducing those very persons who had tried to mislead me to join me in prayer; and thus I won some of them to Christ. This was not only the case at school but also in the Universities which I attended and on my travels ever since. As I grew older sin with its allurements became more subtle and deceptive, but my heart gradually became better acquainted with its wicked devices and more able to withstand them. Whilst at the Universities I exercised myself in physical accomplishments because I deemed them useful; but I never indulged in dancing in promiscuous assemblies of both sexes, because I considered it wrong and sinful. I was as fond of amusements as any one; but as soon as an inordinate affection for them arose in my soul I felt condemned. My whole soul continually tended to the cross. I spoke with every one I met on this subject. The more I was compelled to mingle with the world the more strongly I was upheld by the Lord and the more deeply was I drawn into meditations on the sufferings of Christ. From the great men of the world with whom I associated I chose as my companions only those who seemed most inclined

to hear me speak about the Saviour's grace. Of the lower classes I had as yet but little knowledge, on account of my high social position.

"While at Paris I had much intercourse with pious bishops and other religionists (religienses), and also became acquainted with several devout ladies. I was very strict in outward matters; and I am to this day surprised at the patience with which my friends, and especially the Cardinal Noailles, bore with my *bizarre* religious humors. Whatever I considered to be right, that I inculcated with great emphasis; and I was ready to break with my dearest friend if I thought him unreliable in the cause of my Lord.[5] The world scarcely knew what to make of me. My outward manners and appearance were not different from those of others except that I never danced nor engaged in gaming. Some who knew my antecedents thought that I was still a subject of baptismal grace;[6] ill-disposed persons decried me as a pietist; and the pietists (at least some of those who were called by that name) declared that I was not soundly converted."

In the year 1720 the Count met with a sore disappointment, in which he exhibited a noble spirit of self-denial; but which caused him to devote himself more fully than ever before to the cause and service of Christ. In connection with the above circumstances the Count further relates:

"Ever since that time I gave myself and all that I had to Christ. I bought, at a pecuniary loss, a property which was situated in the midst of an agricultural district,[7] partly in order to spend my time among poor farmers, and win souls from among them to Christ; and partly and principally in order to evade the importunities of my noble relatives, that I should enter service at the royal courts—at least for so long a time until the Crown Prince of Denmark, whom I loved and honored to the last degree, should succeed to the Government, under whose auspices I hoped to have a wide scope for Christian activity throughout his entire realm—for which great work I now proposed to prepare myself. But as my grandmother insisted on my entering upon court-life at Dresden, I obeyed her after having expostulated with her

[5] Ich konnte mit dem wichtigsten Freunde gleich rumpiren, wenn ich glaubte er sei in meines Herrn Sache nicht zuverlässig.

[6] "Ich stünde noch im Taufbunde."

[7] Berthelsdorf.

about half a year! But I soon convinced the noble gentlemen at Court by my not taking much interest in politics and other frivolous things—and by holding (from the first to the last day of my stay in Dresden) meetings for religious edification—that I was ill-suited for companionship with them.

"The souls of the people who lived on my estates were, ever since 1722, the chief objects of my care and concern; and when, in 1726, I had come in contact with the Old Moravian Church, some descendants of which having with my leave settled upon my estates and built up Herrnhut, I felt constrained to devote myself, heart and soul, to their cause. I saw no other alternative but to restore to them their ancient, holy church-order and pure doctrine. If I had not done so these poor sheep, who had so widely strayed away from the truth, both as to faith and practice, and who could never have been coerced to any thing, either by threats or actual violence (for such was the character of the Old Moravians), would have fallen an easy prey to error and fanaticism.

"My grandmother had in the meantime departed this life. My own beloved mother thereupon gave me leave to quit the Court at Dresden; and so I felt free, through Divine Providence, to consider Herrnhut and my Berthelsdorf estate the parish to which God had appointed me from eternity.

"After having labored among this people for about six years I was regularly appointed superintendent (Vorsteher or *Antistes*) of the Church of Jesus Christ at Herrnhut. I now resolved, for the sake of order, to enter the ministry. Having done so I transferred the title of all my estates to my dear wife. This was done in September, 1733.

"Previous to these events I had made some peculiar experiences in my inner spiritual life. Herr Mischke, in a conference held at Soran, near Herrnhut, expressed the opinion that I had never been truly converted! About the same time a certain learned man by the name of Dippel came along and advanced the notion of a perfect sanctification of the flesh (*i. e.* of the *human* nature) and would fain have set aside the doctrine of the "imputed" righteousness of Christ.[8]

"As long as I viewed his doctrine in its one aspect of being calculated to silence the blasphemous wrath of man against God for permitting evil I was well pleased with it. I was at that time particularly interested in what is called *Theodicy*,

[8] Wollte die Justitiam imputativam schmälern.

or, 'a vindication of the justice of God in regard to the natural and moral evil that exists under His government.' (*Leibnitz.*) Dippel's seeming zeal for God made me overlook some of his other affirmations and negations.[9]

"But when, at Pastor Mischke's suggestion, I entered upon a re-examination of my own conversion, I saw that there is a deep and mysterious meaning in the doctrine of *the necessity of the death of Christ*, and in the word Lytron or ransom-price, at which man's reason and philosophy must necessarily stagger, but which Divine Revelation very positively asserts and firmly upholds, and which the Holy Ghost clearly manifests to the soul. I now understood the plan of salvation and experienced in my heart its blessed effects more fully than ever before."

Leonhard Dober was the first man to unmask Dippel and expose the fallacy of his views on the atonement—whereupon Zinzendorf forthwith discarded Dippel and his theories.[10]

"I attempted to win Dippel over; but he became offended and avoided me. I next sought to impress my brethren and co-laborers on the subject of the blood of redemption even as I had been impressed, and succeeded perfectly."

Christian David on his return from Greenland about this time had also, as already stated, urged the brethren to embrace these views.

"And so it came to pass that ever since the year 1734 the blood of the atonement shed for sinners when Jesus died on the Cross is our chief topic in public and in private; and our great panacea against all sin, whether in thought, word or deed; and will remain so till to the end."

This is the so-called "Blood-Theology;" of which some have dared to speak lightly; but which, in fact, lies at the foundation of all true religion.

"These are the principal points," so Zinzendorf concludes, "of my life and experience, in as far as my connection with the Moravian cause is concerned."

It is proper to add that the above sketch of the Count's life was written by himself principally in order to explain, over against his detractors, what part he had taken in the

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[9] War also ziemlich indifferent zu *Dippelii ponendis et removendis.*

[10] Büdingen Collections, Vol. I., p. 304. Ninth line from above.

renewal and restoration of the original Church of the Brethren in Bohemia and Moravia. He distinctly declares, in this connection, that the establishment of Herrnhut was owing mainly to Christian David, Augustine Neisser[11] and the Lutheran Pastor Steinmetz.

The foregoing account of the origin and development of the Count's inner life; of his rupture with the grandeur and dissipation of court-life; of his care for the poor around Berthelsdorf, and of the Moravian refugees at Herrnhut is very touching.

He was not only a learned man, a wonderfully-gifted poet, a writer and a preacher whose depth of thought, beauty of language and overwhelming eloquence have never been surpassed, and, I venture to say, scarcely ever equaled; but he was still more: *he was an eminent Christian, and a philanthropist of the highest order.*

A good, readable translation of Count Zinzendorf's sermons,

"To just English idioms fixed,"

would prove to be a sweet solace for many a Christian's heart; an arsenal of weapons, offensive and defensive, over against all assaults on the doctrine of Redemption by Blood; and the best of references for those who are "studying to show themselves approved of God; workmen that need not be ashamed, rightly dividing the Word of Truth." Whenever men speak in a derogatory manner of the Count's sermons, they simply show that they are not capable of entering into their spirit and properly comprehending them. Very few outside of Germany know anything about them,—and this is one of the reasons why the old landmarks of the Church have been so generally lost sight of.

[11] Augustine Neisser was one of the first five Moravian Brethren who came to Herrnhut in 1722. In 1741 he dissolved his connection with the church at Herrnhut and retired to *Gross-Hennersdorf* near by, where he remained to the end of his life. The cause of his leaving was his stout resistance against what he deemed to be innovations in doctrine. He had been a leading Elder and preacher in Herrnhut. For particulars see "Life of Johannes von Watteville," by Ritter, pp. 32–33.

Baron von Schrautenbach, a contemporary of Count Zinzendorf thus describes his mode of preaching:

"He did not consume much time in making laborious preparations for the pulpit. He never wrote his sermons; but their effect was very great. He simply gave expression to the thoughts with which his mind was overflowing at the time. His discourses resembled soliloquies uttered in the presence of an auditory. They abounded in sublime ideas, in apt and graphic illustrations and in profuse and ever-varying imagery, and were of great originality.

"Never have sermons afforded a truer reflection of the character, genius, and innermost thoughts of the speaker. When we hear him, we see his whole soul laid bare before us. His outward bearing and elocution—two very important qualifications of a speaker—his action and the eloquence of his voice and gesture were exactly fitted to produce the effect which he desired; and precisely such as were to be expected from his genius, vivacity and power. His personal convictions could be felt in all his words.

"His voice was robust, pleasant, sonorous, and capable of fine modulation and expression, both when he spoke and when he sang. That great art, and most essential gift of accentuating and emphasizing words by expressive looks, inflections of the voice and movements of the body, yet without the least exaggeration or affectation of manner, was peculiarly his own, and fully consonant with his character. Life, soul and harmony pervaded all that he said and did.

"When he consecrated a bishop or ordained a brother to holy orders, the mere lifting up of his hand to invoke the blessing of God on the man, caused a thrill to run through the whole church.[12] On an occasion of this kind he said, at the close of his discourse, to the man who was about to receive orders:[13] 'Bro. Frederick, lovest thou *Him?* 'Feed His sheep.' At another ordination he put these questions:

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[12] It is hardly advisable for preachers to imitate the Count in this respect. Nowadays congregations are not easily thrilled by benedictions, however majestic the lifting up of the hands and solemn and pathetic the tones with which they are pronounced. When the Bishop of Rome (the Pope) imparts a blessing, he simply (if I am rightly informed) raises two fingers, and in quiet and unaffected tones utters a brief Latin benison. Heads may be bowed and knees bent; but the heart—stone!

[13] Probably Frederick Martin, the missionary.

'Brother Johannes![14] Dost thou know His wounds? Hast thou sought and found pardon through their merit?'

"The Count was large in appearance, and after his return from Pennsylvania (1743) somewhat corpulent; but his mien was noble, full of energy, and highly distinguished aside of other men. You are greatly struck with his air, when you see him moving in the society of the great and noble of the highest rank; or if you follow him at a distance as he calmly passes through the crowded streets of a great city like London or Amsterdam, and notice how the people bow to him, step out of his way, or gladly render him any service. His dress was simple and unstudied. His lodgings were plain. He was quite indifferent as to the style of his furniture. Upon the whole, he never thought of deriving pleasure from external things, and set no value on earth's glittering trifles. He had few personal wants as to clothing and food. In all these respects he was peculiar—and incorrigible. His countenance was sublime and capable of great expression. His forehead was broad and ample; his eyes dark-blue, full of fire and in constant motion; his nose well-shaped and slightly Roman; his lips well-formed and calmly-closed, and his glance quick and penetrating. He was of middle stature; his gait lively; his step firm, and his head erect and well-poised between his shoulders. His deportment was graceful and grave, and free from all affectation of grand and solemn airs. His manners were dignified but modest. He was respectful towards every one with whom he had to do; although all felt and acknowledged his superiority. It has happened to more than one who sought the Count's chamber in order to say certain things to him (perhaps disagreeable ones), that he found, after leaving the room, he had entirely forgotten what he wanted to say to the Count; and then dismissed the whole subject from his mind. The peculiar influence of the mere *presence* of great men has, however, the unavoidable effect that they seldom hear the warning voice of a true friend. When we come into contact with men who are really great, and who combine good-nature and *bonhommie* with the dignity of their rank and station, we involuntarily become guilty of a refined kind of sycophancy. An ordinary man (even the rich American) takes pleasure in offering a little incense to the great and noble, etc."[15]

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[14] Probably Johannes von Watteville, when he was consecrated bishop.

[15] See Schrautenbach's "Zinzendorf," pp. 65, 66, 67, etc.

CHAPTER XXIII.

LIFE AND LABORS OF CHRISTIAN DAVID.

JOHN WESLEY'S Journal of August, 1738, contains an account of his conversations with some of the most experienced of the brethren in Herrnhut. On the tenth of August (Old Style) he spent some hours with Christian David. He describes him as "a carpenter by trade, more than middle-aged, though not fifty yet."

"Most of his words," so Wesley writes, "I understood well, and if at any time I did not, one of the brethren who went with me, explained them in Latin. The substance of what Christian David spoke, I immediately wrote down, which was as follows: 'When I was young I was much troubled at hearing some affirm that the Pope was Antichrist.' (Christian David was a Catholic at that time.) 'I read Lutheran books against the papists, and popish books against the Lutherans. I easily saw that the papists were wrong, but not quite so easily, that the Lutherans were right. I could not understand what they meant by being justified by faith alone, by faith without works. Neither did I like their talking so much of Christ. Then I began to think: 'how can Christ be the Son of God?' But the more I reasoned with myself upon it, the more confused I was, till at last I loathed the very name of Christ. I could not bear to mention it. I hated the sound of it; and would never willingly have either read or heard it. In this temper I left Moravia and wandered through many countries, seeking rest but finding none.

"In these wanderings I fell among some Jews. Their objections against the New Testament threw me into fresh doubts. At last I set myself to read over the Old Testament, and see if the prophecies therein contained were fulfilled. I was soon convinced they were. And this much I gained—a fixed belief that Jesus was the Christ.

"But soon after a new doubt arose. Are the New Testament prophecies fulfilled? This I next set myself to examine. I read them carefully over, and could not but see every event

answered the prediction; so that the more I compared the one with the other, the more fully I was convinced that 'all Scripture was given by inspiration of God.'

"Yet still my soul was not in peace, nor indeed did I expect it till I should have openly renounced the errors of Popery; which I accordingly did at Berlin. I now led a very strict life. I read much and prayed much. I did all I could to conquer sin, yet it profited not; I was still conquered by it. Neither found I any more rest among the Lutherans, than I did before among the Papists.

"At length, not knowing what to do, I listed myself a soldier. Now I thought I should have more time to pray and read, having with me a New Testament and a hymn-book. But in one day, both my books were stolen. This almost broke my heart. Finding also in this way of life all the inconveniences which I sought to avoid by it, after six months I returned to my trade and followed it two years. Removing thence to Görlitz in Saxony, I fell into a dangerous illness. I could not stir hand or foot for twenty weeks. Pastor Schäfer came to me every day. And from him it was that the Gospel of Christ came first with power to my soul.

"Here I found the peace I had long sought in vain; for I was assured my sins were forgiven. Not indeed all at once, but by degrees; not in one moment nor in one hour. For I could not immediately believe that I *was* forgiven, because of the mistake I was then in concerning forgiveness. I saw not then that the first promise to the children of God is, 'Sin shall no more reign over you;' but thought I was to feel it in me no more, from the time it was forgiven. Therefore, although I had mastery over it, yet I often feared it was not forgiven, because it still stirred in me, and at some times thrust sore at me that I might fall: because though it did not reign, it did remain in me; and I was continually tempted, though not overcome. This at that time threw me into many doubts; not understanding that the devil tempts, properly speaking, only those whom he perceives to be escaping from him. He need not tempt his own; for they 'lie in the wicked one,' and do his will with greediness. But those whom Christ is setting free, he tempts day and night, to see if he can recover them to his kingdom. Neither saw I then, that the being justified is widely different from the having the full assurance of faith. I remembered not that our Lord told His disciples before His death, 'Ye are clean;' whereas it was not till many days after it, that they were fully assured

by the Holy Ghost, then received, of their reconciliation to God through His blood. The difference between these fruits of the Spirit was as yet hid from me; so that I was hardly and slowly convinced I had the one, because I had not the other.

"When I was recovered from my illness, I resolved to return into Moravia and preach Christ to my relations there. Thence I came back to Görlitz, where I continued five years; and there was a great awakening both in the town and country round about. In this space I made two more journeys into Moravia, where more and more came to hear me, many of whom promised to come to me wherever I was, when a door should be opened for them.

"After my return from my third journey, Count Zinzendorf sent to Görlitz, the minister of Berthelsdorf being dead, for Mr. Rothe who was in a gentleman's family there, to be minister of that place. Mr. Rothe told him of me; and he wrote to me to come to him; and when I came he said: 'let as many as will of your friends come hither; I will give them land to build on, and Christ will give them the rest!' I went immediately into Moravia and told them that God had now found out a place for us. Ten of them followed me then; ten more the next year and one more in my following journey. The Papists were now alarmed, and set a price on my head and leveled the house I had lodged in, even with ground. I however made eleven journeys thither in all, and conducted as many as desired it to this place; the way to which was now so well known that many more came of themselves.

"Eighteen years ago we built the first house. We chose to be near the great road, rather than at Berthelsdorf, (for the Count gave us our choice,) hoping we might thereby find opportunity of instructing some that traveled by us. In two years we were increased to a hundred and fifty; when I contracted an intimate acquaintance with a Calvinist, who after some time brought me over to his opinion touching election and reprobation; and by me were most of our brethren likewise brought over to the same opinions. About this time we were in great straits, wherewith many were much dejected. I endeavored to comfort them with the sense of God's love to them. But they answered: 'Nay, it may be He has no love toward us; it may be we are not of the election: but God hated us from eternity, and therefore He has suffered these things to come upon us.'

"The Count observing this, desired me to go to a neighbor-

ing minister Pastor Steinmetz, and talk with him fully on that head, 'whether Christ died for all?' And not long after the Count desired we might all meet together and consider these things thoroughly. We met accordingly at his house, and parted not for three days. We opened the Scriptures and considered the account which is given therein of the whole economy of God with man, from the creation to the consummation of all things; and by the blessing of God, we came all to one mind; particularly in that fundamental point, that 'He willeth all men to be saved and to come to the knowledge of the truth.'

"Some time after the Jesuits told the Emperor, that the Count was gathering together all the Moravians and Bohemians, forming them into one body and making a new religion. Commissioners were immediately sent to Herrnhut, to examine the truth of this. The substance of the final answer returned through them to the Emperor was as follows:

An Extract of the public instrument signed at Herrnhut in August, 1729.

1. We believe the Church of the Bohemian and Moravian brethren, from whom we are descended, to have been a holy and undefiled Church, as is owned by Luther and other Protestant divines; who own also that our doctrine agrees with theirs. But our discipline they have not.

2. But we do not rest upon the holiness of our ancestors; it being our continual care to show that we are passed from death unto life by worshiping God in spirit and in truth. Nor do we account any man a brother, unless he has either preserved inviolate the covenant he made with God in baptism, or if he has broken it, been born again of God.

3. On the other side, whosoever they are, who, being sprinkled by the blood of Christ, are sanctified through faith, we receive them as brethren, although in some points, they may differ from us. Not that we can renounce or give up any doctrine of God, contained in Holy Writ; the least part of which is dearer unto us than thousands of gold and silver.

4. Discipline we judge to be necessary in the highest degree, for all those who have any knowledge of divine truth; and we can therefore in no wise forsake that which we have received from our forefathers. Yet if it should ever be (which God forbid) that any of us should speak or act perverse

things, we could only say with St. John: *They went forth from us, but were not of us: for if they had been of us, they would have continued with us.*

5. The public worship at Berthelsdorf, which we have hitherto frequented, we are the less able now to forsake, because we have there an assembly of true believers, a doctrine free from error, and a pastor, who, *having labored much in the word, is worthy of double honor.* Therefore we have no cause to form any congregation separate from this; especially seeing we both use that liberty which Christ hath purchased for us; and so often experience the power of the doctrine which is taught there, and agree with the evangelical Protestants (that is, Lutherans) in all truths of importance. As for the controverted points, which require a subtle wit, we either are ignorant of them or despise them.

6. The name of brethren and sisters we do not reject, as being agreeable both to Scripture and to Christian simplicity. But we do not approve of being called by the name of any man; as knowing *we have one Father, even Him which is in heaven.*"

Christian David furthermore informed John Wesley, that in 1732, the brethren were again required to give an account of themselves. This was done in the manner following:

Extracts of a letter written by the Church of Herrnhut to the President of Upper Lusatia, January 24, 1732.

1. None can be ignorant of the religion of our ancestors, who have read the history of John Hus. Some of his followers endeavored to repel force by force. The rest having better learnt Christ, obtained leave of George Podiebrad, King of Bohemia, to retire and live apart. Retiring, accordingly, in the year 1453, to a place on the borders of Silesia and Moravia, they lived in peace, till the time of Luther and Calvin, with both of whom, as with their followers, they maintained a friendly intercourse; especially when, by the providence of God, they were placed among those of either opinion.

2. In the year 1699 David Ernest Jablonsky, grandson to Amos Comenius, the last Bishop of the Moravians, was consecrated Bishop of the United Brethren in Moravia, Bohemia, and Poland, in a Synod regularly assembled. To him Count Zinzendorf signified, that several of the Moravian brethren,

having escaped from the tyranny of the Papists, were so joined to the Lutherans, whose doctrines they approved, as nevertheless to retain their ancient discipline. His entire approbation of this, Bishop Jablonsky testified to the Count in several letters. (He ordained the Count a Moravian Bishop in 1737, and David Nitschmann, the carpenter, in 1735.

3. It must be acknowledged that many of our ancestors, about the beginning of the Reformation, from fear of man did not openly confess the truth: and hence it was that the Romish pastors bore with them: being little concerned what their private opinions were. But hence it also was, that continually using dissimulation and not walking in simplicity, they were no longer fervent in spirit as in old time, neither could they find any peace in their souls.

4. It was in the year 1715 that a soldier of the Emperor's (Christian David) lately discharged, came to Sehlen, a village of which the Jesuits are lords, and began to talk with Augustine Neisser and his brother. He sharply reproved their hypocrisy, in pretending to be Romanists and concealing their true faith. But they *conferred with flesh and blood*, till the year 1722, when at length they forsook all and retired into Upper Lusatia. They left three brothers behind them, who were soon after cast into prison, and grievously persecuted by the Papists; so that as soon as ever a door was opened they also left all and followed their brothers into Lusatia. The same did many others soon after, as finding no safety either for body or soul in their own country; whence, about the same time, Michael and Martin Linner and the Haberlands were driven out with their families, after having suffered the loss of all things, for not conforming to the Romish worship, and for receiving those they called heretics into their houses.

5. But the brethren at Kunewalde were treated with still greater severity. All their books were taken away; they were compelled by the most exquisite torments to conform to the Popish superstitions and idolatries; and in the end, cast into and kept in the most loathsome prisons, whereby David Schneider, the Nitschmanns, and many others were constrained also to leave their country, and all that they had. These are the plain reasons of our leaving Moravia, of which your Excellency desired an account from us.

CHAPTER XXIV.

RELIGIOUS EXPERIENCES OF OTHER LEADING BRETHREN IN HERRNHUT.

We are again indebted to John Wesley for the following accounts of their religious experiences, which the brethren at Herrnhut gave him during his stay there in August, 1738.

Michael Linner, Chief Elder, spoke as follows:

"The Church of Moravia was once a glorious Church. But it is now covered with thick darkness. It is now about sixteen years ago that I began to seek for light. I had a New Testament which I constantly read; upon which I often said to myself: 'This says, I ought to be humble and meek and pure in heart. How comes it that I am not so?' I went to the best men I knew, and asked: 'Is not this the Word of God? And if so, ought I not to be such as this requires, both in heart and life?' They answered: 'The first Christians were such; but it was impossible for us to be so perfect.' This answer gave me no satisfaction. I knew God could not mock His creatures, by requiring of them what He saw was impossible for them to perform. I asked others, but had still the same answer, which troubled me more, and about fourteen years ago, I was more than ever convinced, that I was wholly different from what God required me to be. I consulted His Word again and again; but it spoke nothing but condemnation; till at last I could not read, nor indeed do anything else, having no hope and no spirit left in me. I had been in this state for several days; when, being musing by myself, these words came strongly into my mind: 'God so loved the world, that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life.' I thought: '*All?* Then I am one. Then he is given for *me*. But I am a sinner. And He came to save sinners?' Immediately my burden dropped off, and my heart was at rest.

"But the full assurance of faith I had not yet; nor for the two years I continued in Moravia. When I was driven out thence by the Jesuits, I retired hither and was soon after received into the Church. And here, after some time it pleased the Lord to manifest Himself more clearly to my soul, and give me that full sense of acceptance in Him, which excludes all doubt and fear.

"Indeed the leading of the Spirit is different, in different souls. His more usual method, I believe is, to give in one and the same moment, the forgiveness of sins and a full assurance of forgiveness. Yet in many He works as He did in me; giving first the remission of sins, and after some weeks, or months, or years, the full assurance of it."

This great truth was further confirmed by the conversation Wesley had with DAVID NITSCHMANN, one of the pastors of the church, who expressed himself to this effect:

"In my childhood I was very serious; but as I grew up was so careless that at eighteen years old I had even forgotten to read. When I found this I was startled. I soon learned again, and then spent much time in reading and prayer. But I knew nothing of my heart till, about the age of twenty-six, I bought a Bible, and began to read the New Testament. The farther I read, the more I was condemned. I found a law which I did not, could not keep. I had a will to avoid all sin; but the power I had not. I continually strove; but was continually conquered. The thing which I would, I did not; but what I would not have done, that I did. In this bondage I was when I fell into a fit of sickness; during my recovery from which I felt a stronger desire than ever to avoid all sin. At the same time I felt the power. And sin no longer reigned over me.

"But soon after I fell into grievous temptations which made me very uneasy. For though I did not yield to them, yet they returned again and again, as fast as they were conquered. Then it came into my mind: 'I take all pains to serve God. What, if there be no God? How do I know there is?' And on this I mused more and more, till I said in my heart: 'There is no God!'

"In this state I was when I came to Herrnhut, about fourteen years ago. And every day for a full year, from morning to night, I groaned under this unbelief. Yet I prayed continually, unbelieving as I was; particularly one Sunday, when, being in the church at Berthelsdorf, and quite weary of hear-

ing so much of Him, whose very being I did not believe, I vehemently said: 'O God, if Thou be a God, Thou must manifest, or I can not believe it.' In walking home I thought of an expression of Pastor Rothe's: 'Only *suppose* these things to be so: *suppose* there be a God.' I said to myself; 'Well, I will, I *do* suppose it!' Immediately I felt a strange sweetness in my soul, which increased every moment till the next morning: and from that time if all the men upon the earth and all the devils in hell had joined in denying it, I could not have doubted the being of God, no, not for one moment. This first sweetness lasted for six weeks, without any intermission.

"I then fell into doubts of another kind. I believed in God, but not in Christ. I opened my heart to Martin Dober, who used many arguments with me, but in vain. For above four years I found no rest, by reason of this unbelief, till one day, as I was sitting in my house, despairing of any relief, those words shot into me: 'God was in Christ, reconciling the world to Himself.' I thought, 'Then God and Christ are One.' Immediately my heart was filled with joy; and much more at the remembrance of these words which now I felt I *did believe:* 'The Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us.'

"Yet, in a few days I was troubled again. I believed Christ was the Saviour of the world: but I could not call Him *my* Saviour; neither did I believe that He would save *me.* And one day as I was walking across the square, that text came strongly into my mind: 'The unbelieving shall have their part in the lake which burneth with fire and brimstone.' I returned home, terrified beyond expression; and instantly began crying out to our Saviour, telling Him I deserved no less than hell; and gave myself up, if it were His will, to suffer what I had deserved. In a moment I found a gleam of hope that He would have mercy even on me.

"But this in a short time vanished away and my uneasiness returned again. Many endeavored to persuade me that I had, but I knew I had not a right faith in Christ. For I had no confidence in Him, nor could I lay hold upon Him as *my* Saviour. Indeed, reading one day in 'Arndt's True Christianity,' that, 'if all the sins of all men upon earth were joined in one man, the blood of Christ was sufficient to cleanse that man from all his sin;' I felt for a time comfort and peace: but it was but for a time, and then I was overwhelmed as before with sadness and unbelief. And I was oppressed

almost beyond my strength, when a year ago, 1737, I went into this little wood. At first, I was tempted to break out into impatience; but then I thought our Saviour knows best; nor would He suffer this trouble to continue so long, if He did not see it was good for me. I delivered myself wholly into His hands, to dispose of me according to His good pleasure. In that hour I saw that all who believe in Him are reconciled to God through His blood; and was assured that I was thereby reconciled and numbered among the children of God. And from that hour I have had no doubt or fear, but all peace and joy in believing."

ALBINUS THEODORE FEDER, a student in Herrnhut, gave this account of himself:

"I," said he, "for three years fought against sin with all my might by fasting and prayer, and all the other means of grace. But notwithstanding all my endeavors, I gained no ground, sin still prevailed over me; till at last, not knowing what to do farther, I was on the very brink of despair. Then it was, that, having no other refuge left, I fled to my Saviour as one lost and undone, and that had no hope but in His power and free mercy. In that moment I found my heart at rest, in good hope that my sins were forgiven; of which I had a stronger assurance six weeks after, when I received the Lord's Supper here. But I dare not affirm, I am a child of God; neither have I the seal of the Spirit. Yet I go on quietly doing my Saviour's will, taking shelter in His wounds, from all trouble and sin, and knowing He will perfect His work in His own time.

"Martin Dober, when I described my state to him, said, he had known very many believers, who, if asked the question, would not have dared to affirm, that they were the children of God. And he added, 'It is very common for persons to receive remission of sins, or justification through faith in the blood of Christ, before they receive the full assurance of faith; which God many times withholds, till He has tried whether they will work together with Him in the use of the first gift. Now is there any need (continued Dober) to incite any one to seek that assurance, by telling him the faith he has is nothing. This will be more likely to drive him to despair than to encourage him to press forward. His single business, who has obtained the first gift is, *credendo credere, et in credendo perseverare:* (to believe on, and to hold fast that whereunto he hath attained): to go on doing the Lord's will, accord-

ing to the ability God hath already given; cheerfully and faithfully to use what he has received, without solicitude for the rest."

AUGUSTINE NEISSER one of the pastors of the church, (about sixty years of age) spoke to this effect:

"By experience I know that we can not be justified through the blood of Christ till we feel that all our righteousness and good works avail nothing toward our justification. Therefore, what men call a *good life* is frequently the greatest of all hindrances to their coming to Christ. For it will not let them see that they are lost, undone sinners; and if they see not this, they can not come unto Him.

"Thus it was with me. I led a good life from a child: and this was the great hindrance to my coming to Christ. For, abounding in good works and diligently using all the means of grace, I persuaded myself for thirteen or fourteen years, that all was well, and I could not fail of salvation. And yet, I cannot say my soul was at rest, even till the time when God showed me clearly, that my heart was as corrupt, notwithstanding all my good works, as that of an adulterer or murderer. Then my self-dependence withered away. I wanted a Saviour and fled naked to Him. And in Him I found true rest to my soul; being fully assured that all my sins were forgiven. Yet I cannot tell the hour or day, when I first received that full assurance. For it was not given me at first, neither at once; but grew up in me by degrees. But from the time it was confirmed in me I never lost it; having never since doubted, no, not for a moment."

WENZEL NEISSER said:

"From a child I had many fits of seriousness and was often uneasy at my sins; this uneasiness was much increased about fifteen years since by the preaching of Christian David. I thought the way to get ease was to go and live among the Lutherans, whom I supposed to be all good Christians. But I soon found that they, as well as the Papists, were carnal, worldly-minded men. About thirteen years ago I came from among them to Herrnhut; but was still as uneasy as before, which I do not wonder at now; (though I did then), for all this time, though I clearly saw I could not be saved but by the death of Christ, yet I did not trust in that *only* for salvation; but depended on my own righteousness *also*, as the joint condition of my acceptance.

"After I was settled here, seeing the great diversity of sects wherewith we were surrounded, I began to doubt whether any religion was true. For half a year these doubts perplexed me greatly; and I was often just at the point of casting off all religion, and returning to the world. The fear of doing this threw me into a deeper concern than ever I had been in before. Nor could I find how to escape; for the more I struggled, the more I was entangled. I often reflected on my former course of life, as more desirable than this; and one day in the bitterness of my soul besought our blessed Saviour at least to restore me to that state which I was in before I left Moravia. In that moment He manifested Himself to me, so that I could lay hold of Him as my Saviour, and showed me it is *only* the blood of Christ which cleanseth us from all sin. This was ten years since; and from that hour I have not had one doubt of my acceptance. Yet I have not any transports of joy: nor had I when He thus revealed Himself unto me: only I well remember that manifestation of Himself was like a cool, refreshing wind to one that is fainting away with sultry heat. And ever since my soul has been sweetly at rest, desiring no other portion in earth or heaven."

HANS NEISSER said:

"I was awakened, when a child, by my grand-father, and by him carefully instructed in the New Testament. I married young; and being from that time weak and sickly was the more earnest to work out my salvation; and nineteen or twenty years ago I had a strong confidence in our Saviour, and was continually warning others against trusting in themselves, in their own righteousness or good works. Yet I was not free from it myself. I did not trust in Him *only* for acceptance with God. And hence it was that not building on the right foundation, the blood and righteousness of Christ alone, I could not gain a full victory over my sins, but sometimes conquered them, and sometimes was conquered by them. And, therefore, I had not a full or constant peace, though I was commonly easy and hoping for mercy. Sixteen years ago I came to my brother Augustine at Herrnhut. There was then only one little house here. Here I continued eight years in much the same state, thinking I trusted in Christ alone; but indeed trusting partly in His and partly in my own righteousness. I was walking one day in this little wood when God discovered my heart to me. I

saw I had till that hour trusted in my own righteousness, and at the same time that I had no righteousness at all; being altogether corrupt and abominable, and fit only for the fire of hell. At this sight I fell into bitter grief and a horrible dread overwhelmed me; expecting nothing (as I saw I deserved nothing else) but to be swallowed up in a moment. In that moment I beheld the Lamb of God taking away my sins. And from that time I have had redemption through His blood, and full assurance of it. I have that peace in Him which never fails and which admits of no doubt or fear. Indeed I am but a little one in Christ; therefore I can receive as yet but little of Him. But from His fullness I have enough; and I praise Him and am satisfied."

ZACHARIAS NEISSER said:

"I was born on the borders of Moravia; and was first awakened by my cousin Wenzel, who soon after carried me to hear Mr. Steinmetz, a Lutheran minister, about thirty English miles off. I was utterly astonished. The next week I went again: after which, going to him in private, I opened my heart and told him of all my doubts; those especially concerning Popery. He offered to receive me into communion with him, which I gladly accepted of; and in a short time after I received the Lord's Supper from his hands. While I was receiving I felt Christ had died for *me*. I knew I was reconciled to God. And all the day I was overwhelmed with joy, having those words continually on my mind: 'This day is salvation come to my house; I also am a son of Abraham.' This joy I had continually for a year and a half, and my heart was full of love to Christ.

"After this I had thoughts of leaving Moravia. I was convinced it would be better for my soul. Yet I would not do it because I got more money here than I could elsewhere. When I reflected on this I said to myself: 'This is mere covetousness. But if I am covetous, I am not a child of God!' Hence I fell into deep perplexity, nor could I find any way to escape out of it. In this slavery and misery I was for five years; at the end of which I fell sick. In my sickness my heart was set at liberty, and peace returned to my soul. I now prayed earnestly to God to restore my health that I might leave Moravia. He did restore it, and I immediately removed to Herrnhut. After I had been here a quarter of a year the Count preached one day upon the nature of sanctification. I found I had not experienced what

he described, and was greatly terrified. I went to my cousin Wenzel, who advised me to read over the third, fourth and fifth chapters of the epistle to the Romans. I did so. I had read them a hundred times before, yet now they appeared quite new, and gave me such a sight of God's justifying the ungodly as I had never had before. On Sunday I went to church at Berthelsdorf; and while we were singing those words *Wir glauben auch an Jesum Christ*,—'We believe also in Jesus Christ,'—I clearly saw Him as my Saviour. I wanted immediately to be alone and to pour out my heart before Him. My soul was filled with thankfulness; and with a still, soft, quiet joy, such as it is impossible to express, I had full assurance that *my Beloved was mine and I was His*; which has never ceased to this day. I see by a clear light what is pleasing to Him, and do it continually in love. I receive daily from Him peace and joy, and have nothing to do but to praise Him."

David Schneider gave the following account of himself:

"Both my father and mother feared God and carefully instructed me in the Holy Scriptures. I was, from a child, earnestly desirous to follow their instructions, and more so after my father's death. Yet as I grew up my sins got the dominion over me; of which God began to give me a sense by the preaching of Pastor Steinmetz; who, speaking one day of drunkenness, to which I was then addicted, I was so aggrieved and ashamed that for several days I could not bear to look any one in the face. It pleased God afterward to give me, though not all at once, a sense of my other both outward and inward sins. And before the time of my coming out of Moravia I knew that my sins were forgiven. Yet I can not fix on any particular time when I knew this first. For I did not clearly know it at once: God having always done every thing in my soul by degrees.

"When I was about twenty-six I was pressed in spirit to exhort and instruct my brethren. Accordingly many of them met at my house to read, pray and sing psalms. They usually came about ten or eleven and stayed till one or two in the morning. When Christian David came to us we were much quickened and comforted, and our number greatly increased. We were undisturbed for two years. But then the Papists were informed of our meeting. Immediately search was made. All our books were seized, and we were ordered to appear before the consistory. I was examined many times;

was imprisoned and released, and imprisoned again, five times in one year. At last I was adjudged to pay fifty-six dollars and suffer a year's imprisonment. But upon a rehearing the sentence was changed, and I was ordered to be sent to the galleys. Before this sentence was executed I escaped out of prison and came to Soran in Silesia. Many of our brethren followed me; and here for nearly ten years I taught the children in the Orphan-house. I soon sent for my wife and children. But the magistrates had just then ordered that the wives and children of all those who fled should be taken into safe custody. The night before this order was to be executed she escaped and came to Soran.

"Soon after some of my brethren, who had been there, pressed me much to remove to Herrnhut: Christian David, in particular, by whose continued importunity, I was at length brought to resolve upon it. But all my brethren at Soran were still as strongly against it as I myself had formerly been. For a whole year I was struggling to break from them or to persuade them to go too. And it cost me more pains to get from Soran than it had done to leave Moravia.

"At length I broke loose and came to Herrnhut, which was about three years ago. Finding I could scarce subsist my family here by hard labor, whereas at Soran all things were provided for me I grew very uneasy. The more uneasy I was the more my brethren refrained from my company; so that in a short time I was left quite alone. Then I was in deep distress indeed. Sin revived and almost got the mastery over me. I tried all ways, but found no help. In this miserable state I was about a year ago, when the brethren cast Lots concerning me, and were thereby directed to admit me to the Lord's table. And from that hour my soul received comfort, and I was more and more assured that I had an Advocate with the Father, and that I was fully reconciled to God by His blood."

Christopher Demuth spoke to this effect:

"My father was a pious man from his youth. He carefully instructed all his children. I was about fifteen when he died. A little before he died, having been all his life-time under the law, he received at once the remission of sins and the full witness of the Spirit. He called us to him and said: My dear children, let your whole trust be in the blood of Christ. Seek salvation in this, and in this alone, and He will show you the same mercy He has to me. Yea, and He will show it to many of your relations and acquaintances when His time is come!

"From this time till I was twenty-seven years old I was more and more zealous in seeking Christ. I then removed into Silesia and married. A year after I was much pressed in spirit to return and visit my brethren in Moravia. I did so. We had the New Testament, our Moravian Hymns and two or three Lutheran books. We read and sang and prayed together, and were much strengthened. One day as we were together at my house one knocked at the door. I opened it, and it was a Jesuit. He said: 'My dear Demuth, I know you are a good man, and one that instructs and exhorts his friends. I must see what books you have.' And going into the inner room he found the Testament and the rest together. He took them all away; nor did we dare to hinder him. The next day we were summoned before the consistory, and, after a long examination, ordered to appear in the church before the congregation on the following Sunday. There they read a long confession of Faith, and afterwards bid us say, 'In the name of the Father and of the Son, and of the Holy Ghost!' We did so, though not knowing what they meant. They then told us we had abjured the Lutheran errors and called the blessed Trinity to witness that we assented to that Confession of Faith. My heart sank within me when I heard it. I went home, but could find no rest. I thought I had now denied my Saviour, and could expect no more mercy from him. I could not bear to stay in Moravia any longer, but immediately returned into Silesia. There I continued six years; but there too I was perpetually terrified with the thoughts of what I had done. I often inquired after my brethren whom I had left in Moravia. Some of them, I heard, were thrown into prison, and others escaped to a little village in Lusatia called Herrnhut. I wished I could go to that place myself; and at last meeting with one who had the same desire we agreed to go together. But our design being discovered, he was apprehended and thrown into prison. Expecting the same treatment I earnestly prayed that God would show me a token for good. Immediately my soul was filled with joy, and I was ready to go to prison or to death.

"Two days passed, and no man asked me any question; when, doubting what I ought to do, I went into a neighboring wood, and, going into a little cave, fell on my face and prayed: 'Lord, Thou seest I am ready to do what Thou wilt. If it be Thy will I should be cast into prison Thy will be done. If it be Thy will that I should leave my wife and

children I am ready. Only show me Thy will.' Immediately I heard a loud voice, saying: '*Fort, fort, fort,*' (Go away, go away, go away). I rose joyfully and satisfied; went home and told my wife it was God's will I should now leave her; but that I hoped to return in a short time and take her and my children with me. I went out of the door; and in that moment was filled with peace and joy and comfort.

"We had above two hundred miles to go (thirty-five German), and neither I nor my friend who went with me had one Kreuzer (nearly one cent). But God provided things convenient for us, so that in all the way we wanted nothing.

"In this journey God gave me the full assurance that my sins were forgiven. This was twelve years ago; and ever since it has been confirmed more and more by my receiving from Him every day fresh supplies of strength and comfort.

"By comparing my experience with that of others you may perceive in how different ways God leads different souls. But though a man should be led in a way different from that of all other men, yet, if his eye be at all times fixed on his Saviour; if his constant aim be to do His will; if all his desires tend to Him; if in all trials he can draw strength from Him; if he fly to Him in all troubles and in all temptations find salvation in His blood; in this there can be no delusion: and whosoever is thus minded, however or wherever it began, is surely reconciled to God through His Son."

Arvid Gradin,[1] a Swede, born in Dalecarlia, spoke to this purpose:

"Before I was ten years old I had a serious sense of religion and great fervor in prayer. This was increased by my reading much in the New Testament; but the more I read the more earnestly I cried out: 'Either these things are not true or we are not Christians.' About sixteen my sense of religion began to decline by my too great fondness for learning, especially the Oriental tongues, wherein I was instructed by a private preceptor, who likewise did all that in him lay to instruct me in true divinity.

"At seventeen I went to the University of Upsal, and a year or two after was licensed to preach. But at twenty-two, meeting with 'Arndt's True Christianity,' I found I myself

[1] In 1740 he was sent as a deputy to the Archimandrite of the Greek Church in Constantinople.

was not a Christian. Immediately I left off preaching, and betook myself wholly to philosophy. This stifled all my convictions for some years; but when I was about twenty-seven they revived and continued the year after when I was desired to be domestic tutor to the children of the Secretary of State. I now felt I was 'carnal, sold under sin' and continually struggled to burst the bonds, till (being about thirty-one years old) I was unawares entangled in much worldly business. This cooled me in the pursuit of holiness; yet for a year and a half my heart was never at peace. Being then in a bookseller's shop I saw the account of the Church at Herrnhut. I did not think there could be any such place, and asked the bookseller if that was a real account. His answer, 'that it was no more than the plain truth,' threw me into deep thought and fervent prayer that God would bring me to that place. I went to the secretary and told him I did not design to stay at Upsal, having a desire to travel. He said he had a desire his son should travel; and was glad of an opportunity to send him with me. I was grieved, but knew not how to refuse any thing to my patron and benefactor. Accordingly we left Upsal together, and, after a year spent in several parts of Germany, went through Holland into France, and so to Paris, where we spent another year. But I was more and more uneasy till I could be disengaged from my charge that I might retire to Herrnhut. In our return from France my pupil's elder brother, returning from Italy, met us at Leipzig. I immediately wrote to his father, and having obtained his consent, delivered him into his hands.

"April 23, 1738, I came hither. Here I was in another world. I desired nothing but to be cleansed inwardly and outwardly from sin by the blood of Jesus Christ. I found all here laying the same foundation. Therefore, though I did not think with them in all points of doctrine, I waived these, and singly pursued reconciliation with God through Christ.

"On the 22d of May last, I could think of nothing but, 'He that believeth hath everlasting life.' But I was afraid of deceiving myself, and continually prayed I might not build without a foundation. Yet I had a sweet and settled peace, and for five days this Scripture was always in my thoughts. On the 28th those words of our Lord were strongly impressed upon me: 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Ghost to them that ask Him?'

At the same time, I was incessantly carried out to ask, that He would give me the witness of His Spirit. On the 29th I had what I asked of Him, namely the *πληροφορια πιστεως*, which is 'Requies in sanguine Christi; firma fiducia in Deum, et persuasio de gratia divina; tranquillitas mentis summa, atque serenitas et pax; cum absentia omnis desiderii carnalis, et cessatione peccatorum etiam internorum. Verbo, cor quod antea instar maris turbulenti agitabatur, in summa fuit requie; instar maris sereni et tranquilli.'

("Repose in the blood of Christ; a firm confidence in God, and persuasion of His favor; serene peace and steadfast tranquillity of mind, with a deliverance from every fleshly desire and from every outward and inward sin. In a word my heart which before was tossed like a troubled sea, was still and quiet, and in a sweet calm.")

C. F. VON Z., formerly a military officer of distinction, and subsequently in his old age, a magistrate[2] in H. (Herrnhut) gave an account, (Büdingen Collections, Vol. II, p. 493 under date of January 20, 1738,) of his conversion and sojourn in Herrnhut. A few months later (p. 495. *ibidem*) he bore a triumphant testimony of a new and special experience of *full assurance of faith.* He writes:

"I can not forbear telling you, my dear brother, what the Lord has done for me, an accursed and condemned sinner. During last year I received an assurance of forgiven sin, but I knew not then how to appropriate to myself fully the power and efficacy of the blood of redemption. In consequence I had not true rest in my soul. I said nothing of this to the brethren for fear that they would no longer think well of me. They, however, soon perceived that I had not yet learned to utter the 'shibboleth,' correctly; so, finally, I resolved to disclose to them the condition of my soul. I now began to tear down the old fabric of self-righteousness, which I had so long labored to build up. I ceased putting new cloth on the old garment, and began to regard all my good works as filthy rags. I no longer saw any worth or merit in them. With the passing away of the old year, I cast myself anew at the Saviour's feet, as a condemned and lost sinner; and, with many tears prayed the Lord to have mercy on me, and not to suffer me to live through another year, without enjoying a *full assurance*

[2] Gemeinrichter.

that the power of Jesus' blood takes all my sins away. My own remissness had hitherto hindered the progress of the good work which had been begun in me; but now I humbly prayed that He would prevent me by His grace from doing so any longer; for I desired above all things, to be the Lord's, who had bought me on the cross with His own precious blood. The blessed Saviour heard my prayer, and looked down on me with compassion as whilom upon Peter, and blessed me inexpressibly. This took place a few weeks ago. Yea, what I felt in my soul on the 21st of February, 1738, I can not adequately describe. I am certain that it was no illusion, but a blessed reality; for in a moment the Lord so strengthened my faith, that I was able instantly to believe what it had been impossible for me to have believed before. It was Communion-Day. I did not go to the communion for certain reasons. Several days before my heart had been full of sorrow. When Saturday, (Communion-Day) arrived, and when I saw the 'witness-cloud' pass my window on their way to B. (Berthelsdorf), I could not refrain from tears and said to them: 'Go in peace and receive the Supper of the Lord. I am not worthy to go with you this time; but remember me before the Lord.' To the Saviour I thus cried: 'My dear Saviour Thou knowest why I stay away from the Communion. It is not because I despise or undervalue it; for I reverence and humbly adore Thy holy flesh and blood. Be gracious now and show me Thy great mercy, that I may in spirit commune with my brethren, although I am absent in body.' In that moment I had a vivid assurance in my heart, as though the Lord said to me: 'Thou shalt partake of this supper and thy soul shall this day eat of My flesh and drink of My blood.' I was utterly astonished, and scarcely knew how I felt. Never before in my life did I have such feelings. I broke out in loud praises and thanksgivings. My lips grew eloquent, for I was full of faith, and had now received a perfect assurance of blood-bought redemption. My soul was full of joy; my eyes overflowed with tears; and I was completely overwhelmed with happiness.

"From that time forth, my soul was freed from doubts, and rejoiced in the possession of a *full assurance of faith.* May the Lord henceforth keep and preserve me, and help me to guard well the precious jewel I have found. I can now say, as did the woman of Samaria, 'Now I believe, not because of the saying of others,' but I have experienced His grace for

myself. I love my Saviour to that degree, that I am sorry that I can not love Him a thousand times more. Like the Shulamite in 'Canticles,' I could die for love of Him. Hallelujah! I have vowed eternal allegiance. My ear is fastened to the door-post and my lintel and door-posts are sprinkled with blood and the Destroyer can not come in and smite me. Hallelujah! Hallelujah!

"Dear brother, I write this letter with a joyful heart. I think the Lord will soon take me to Himself. I experience in deed and in truth that He hears my prayers. For thirty years past my favorite prayer[3] has been that the Lord would save me by His blood! C. F. VON Z."[4]

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[3] Das ist schon von etlich und dreisig Jahren mein Leib-Sprüchlein gewesen: Mein Gott, ich bitt' durch Christi Blut
Mach's doch mit meinem Ende gut!

[4] Carl Friederich von Zaionscheck, of Holtz-Kirch, Obrist-Lieutenant (Lieutenant Colonel), Gemeinrichter. October 8, 1744. Herrnhut. Büd. Col. Vol. III, page 733.

CHAPTER XXV.

A CONVERSATION BETWEEN COUNT ZINZENDORF AND JOHN WESLEY ON SANCTIFICATION, HELD AT GRAY'S-INN-WALK, LONDON, SEPTEMBER 3, 1741.[1]

Zinzendorf.—Why have you changed your religion?

Wesley.—I am not aware that I have changed my religion. Why do you think so? Who has told you this?

Z.—Plainly, yourself. I see it from your letter to us. In that, having abandoned the religion which you professed among us, you profess a new one.

W.—How so? I do not understand you.

Z.—Yea, you say there that true Christians are not miserable sinners. This is most false. The best of men are most miserable sinners, even unto death. If any say otherwise, they are either wholly impostors, or diabolically led astray. Our brethren, teachers of better things, you have opposed; and have refused peace to them desiring it.

W.—I do not yet understand what you mean.

Z.—When you wrote to me from Georgia, I loved you very much. I perceived that you were then simple in heart. You wrote again: I saw that you were still simple in heart, but disordered in your ideas. You came among us: your ideas were then still more disordered and confused. You returned to England. Some time after I heard that our brethren were contending with you. I sent Spangenberg to effect a reconciliation between you. He wrote to me that the brethren had injured you. I wrote back that they should not only not persist, but even ask your pardon. Spangenberg wrote again that they had asked it: but that you, boasting of these things, were unwilling to be at peace. Now, being come, I hear the same.

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[1] Büdingische Sammlungen.

W.—The matter by no means turns on that point. Your brethren (it is so far true) did treat me ill. Afterward they asked my pardon. I answered that that was superfluous; that I had never been angry with them, but was afraid, 1. That there was error in their doctrine. 2. That there was sin (allowed) in their practice. This was then, and is at this day, the only question between them and me.

Z.—Speak more plainly.

W.—I feared there was error in their doctrine, 1. Concerning the end of our faith in this life, to wit: Christian perfection. 2. Concerning the means of grace, so called by our (Episcopal) Church.

Z.—I acknowledge no inherent perfection in this life. This is the error of errors. I pursue it through the world with fire and sword; I trample it under foot; I exterminate it. Christ is our only perfection. Whoever follows after inherent perfection denies Christ.

W.—But I believe that the Spirit of Christ works perfection in true Christians.

Z.—Not at all. All our perfection is in Christ. All Christian perfection is, faith in the blood of Christ. The whole of Christian perfection is imputed, not inherent. We are perfect in Christ—in ourselves, never.

W.—We contend, I think, about words. Is not every true believer holy?

Z.—Certainly. But he is holy in Christ, not in himself.

W.—But does he not live holily?

Z.—Yes, he lives holily in all things.

W.—Has he not also a holy heart?

Z.—Most certainly.

W.—Is he not, consequently, holy in himself?

Z.—No, no. In Christ only. He is not holy in himself. In himself he has no holiness at all.

W.—Has he not the love of God and his neighbor in his heart? Yea, even the whole image of God?

Z.—He has. But these constitute legal, not evangelical holiness. Evangelical holiness is—faith.

W.—The dispute is altogether about words. You grant, that the whole heart and the whole life of a believer are holy; that he loves God with all his heart, and serves Him with all his strength. I ask nothing more. I mean nothing else by Christian perfection, or holiness.

Z.—But this is not his holiness. He is not more holy if he loves more; none less holy if he loves less.

W.—What? Does not a believer, while he increases in love, increase equally in holiness?

Z.—By no means. The moment he is justified, he is sanctified wholly. From that time, even unto death, he is neither more nor less holy.

W.—Is not then a father in Christ more holy than a newborn babe in Christ?

Z.—No. Entire sanctification and justification are in the same instant; and neither is increased or diminished.

W.—But does not a believer grow daily in the love of God? Is he perfect in love as soon as he is justified?

Z.—He is. He never increases in the love of God. He loves entirely in that moment, as he is entirely sanctified.

W.—What then does the Apostle Paul mean by, "We are renewed day by day?"

Z.—I will tell you. Lead if it be changed into gold, is gold the first day, and the second, and the third. And so it is renewed day by day. But it is never more gold than on the first day.

W.—I thought we ought to grow in grace!

Z.—Certainly. But not in holiness. As soon as any one is justified, the Father, the Son, and the Holy Spirit, dwell in his heart: and in that moment his heart is as pure as it ever will be. A babe in Christ is as pure in heart as a father in Christ. There is no difference.

W.—Were not the apostles justified before the death of Christ?

Z.—They were.

W.—But were they not more holy after the day of Pentecost, than before the death of Christ?

Z.—Not in the least.

W.—Were they not on that day filled with the Holy Ghost?

Z.—They were. But that gift of the Spirit had no reference to their holiness. It was the gift of miracles only.

W.—Perhaps I do not understand you. Do we not, while we deny ourselves, more and more die to the world, and live to God?

Z.—We spurn all (self) denial: we trample it under foot. Being believers, we do whatever we will, and nothing more. We ridicule all mortification. No purification precedes perfect love.

W.—What you have said, God assisting me, I will thoroughly consider. (American Edition of Wesley's Journal.)

CHAPTER XXVI.

SUNDRY QUESTIONS ADDRESSED TO HERRNHUT AUGUST 11 AND 12, 1739; AND ANSWERED BY HERRNHUT AND MARIENBORN.[1]

Question 1. Are the Holy Scriptures the only rule by which all things pertaining to Christianity must be regulated, tried and tested?

Response by Herrnhut: Yes!

Marienborn: Yes!

2. Is the Bible the legitimate means by which men are brought to repentance, conversion and faith; and by which believers are strengthened in faith and in every good word and work? Ought not men, therefore, to apply themselves diligently to the study thereof?

Herrnhut: Yes; we know of no other means.

Marienborn: Neither do we; except that we utterly reject the word repentance, in the sense of *doing penance.* The German word for repentance is *Busse,* (or *Büssen*); and may imply to some minds an *atoning* for sin by self-imposed suffering.

3. Is not every member of your congregation as strongly bound to obey the edicts of the Church, as he is to keep the commandments of God, even when he fails to convince himself that the former are in consonance with the Scriptures?

Herrnhut: No. Cases have occurred when brethren have declined to do work although of a perfectly Scriptural nature, for which they felt no inward calling. We never compel any to act contrary to their convictions.

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[1] The above "Answers," are a refutation of certain ill-founded charges against the Brethren.

Count Zinzendorf is respondent for Marienborn, whither he had gone into banishment from Herrnhut, by order of the Saxon Court.

Marienborn: This question, when viewed from its human side, is subject to several qualifications: It suggests the anarchical theory that any member may determine for himself whether the rules of our institutions, economies or societies are Scriptural, and if he does not find them so he may disregard them, and still lay claim to membership; of which the result would be chaos and—high time to drop the whole business and run away. The above charge of compulsion may seem true—but, *au fond*, it amounts to nothing after all.

4. What is your idea of birth-sin?[2]

Herrnhut: Although the word birth-sin (or hereditary sin) is not to be found in the Bible, yet we hold that the meaning usually attached to it is perfectly Scriptural. Birth-sin, as such, we believe to consist in man's natural incapability for anything good, and his inherent proneness to everything that is evil.

Marienborn: That which the Lutheran symbols call *original sin* (Peccatum Originale) is Biblical and orthodox. The word birth-sin is an absurd and unmeaning expression, and may, if too hotly defended, lead to formal error. The Latin word *origo* never means an heir-loom; nor the adjective *originale*, hereditary.

5. Is there original sin in the hearts of children of believers?

Herrnhut: Yes!

Marienborn: Yes, till the end of the world.

6. To what extent does original sin remain in those who have experienced the sprinkling of the blood of Jesus Christ?

Herrnhut: To that extent that sin is there, but entirely stripped of its dominion.

Marienborn: As to the nature and presence of sin, it is just the same as before conversion—with this difference, that its influence and effects are subjugated.

7. Do you teach a three-fold forgiveness—and what do you mean by it?

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[2] Erb-Sünde.

Herrnhut: No. We understand forgiveness of sin to mean the grace of God, by which man is made an actual partaker of the atonement which the Saviour has made by His blood, and by which he is enabled to place his full trust on it alone, henceforth and forever. Taken in this sense we teach but *one true* and *saving* kind of forgiveness; it is that of which Luke i, 77, and Eph. i, 7 speak. Unconverted men often imagine that they have received forgiveness, because after having been troubled for some time on account of certain evil deeds, and having prayed for pardon, they at last feel relieved of their burden. Wishing to encourage them in their good resolutions we accommodate ourselves to their case by admitting that they may have felt as though they were forgiven. But we are careful to tell them that this kind of forgiveness is not of a true and saving nature. There are others again who are awakened, and who mourn deeply over their depravity, and sometimes well-nigh despair of God's mercy on account of their great wickedness. Then again, they are comforted—though not fully—because they do not as yet discern in the atoning sacrifice of Jesus, the true and only foundation of inward peace. In order not to discourage them we speak of their occasional moments of relief, as a kind of precursory forgiveness or prevenient grace; but, at the same time, we explain to them that this is not a full, complete and satisfying forgiveness. No one possesses that who does not place his confidence solely and alone on the grace which is in Christ Jesus.

Marienborn: We want no scholastic disputes about this. Our answer is determined by the sense in which the above question is put. Properly speaking, there is only one sin; namely, that of not believing in the Lord Jesus Christ. The forgiveness of this great sin is imparted to us by the Holy Ghost, who testifies of Jesus, and takes away our unbelief, (which is our sin) and works in us faith and life and happiness. Two other

kinds of forgiveness are expressly mentioned in Scripture. 1. When unconverted men have committed some evil deed, and then pray for mercy, they may find peace of mind and also escape temporal punishment. 2. The other kind is mentioned in the second article of the Catechism, and is there called a *daily* and abundant forgiveness, of which John speaks in the second chapter of his first epistle. A believer may have been overtaken in a fault through weakness and the deceitfulness of sin. He may have offended the Saviour in something, for which the anointing which is from above and teaches us all things, reproves him, although his neighbor may not see the brother's error in the same evil light that he himself does. In such a case the believer has an Advocate with the Father. This kind of forgiveness is only granted to Christians, who had previously received the *great, general absolution,* which is complete and instantaneous. Sins in believers, though pardoned daily and fully in detail, are not, however, in all cases, exempted from temporal punishments. (Christians may be chastened by the Lord that they may not be condemned with the world. 1 Cor. xi, 32.)

8. Wherein does *justification*[3] consist? Is it remission of sins and their punishment, through free grace and for the sake of Christ's blood? Or is it a deliverance from the power and indwelling of sin?

Herrnhut: Our answer to the first two questions is: Yes! Justification is a deliverance from guilt and punishment, through free grace and for the sake of Christ's blood. To the third question we answer: Justification does not strictly mean a deliverance from the power and indwelling of sin, nor any ability to do good. (The *Holy Ghost* effects this and supplies the needful strength to do good.)

Marienborn: Luther says: Forgiveness, life and happiness are imparted in the moment when the soul hears and

[3] Rechtfertigung.

believes the words spoken in the Sacrament or elsewhere: "Thy sins are forgiven." It is then that the soul is delivered from guilt, death, the devil and all his hosts. But his *title* to grace will be no better after a Christian life of fifty years hence, than it was in the first quarter of an hour when he was converted and found forgiveness.[4] Sanctification, however, is a totally different act from that of justification. Justification was purchased for us by Jesus when He shed His blood upon the tree, and is applied to the heart of the single individual by the Holy Ghost, for this is His office as Comforter. Sanctification is the sovereign and exclusive work of the Holy Ghost.

9. What must be wrought in man through grace ere he is justified?

Herrnhut: A radical change of mind must be wrought by the Holy Ghost, and a living faith in the Lord Jesus. But this change does not mean holiness of heart, nor the doing of good works in a legal sense. It consists in a painful conviction of inward depravity, coupled with an earnest desire for deliverance through the merciful kindness of God. "O wretched man that I am!" etc. (Rom. vii, 24).

Marienborn: Ordinarily, there must be poverty of spirit, misery and godly sorrow, which is mixed either with hope or despair of finding counsel and help; a lying prone and expectant, like the poor cripple at the pool of Bethesda. Any change of mind, even though not coupled with godly sorrow, may be of use; but if men continue too long in this state before they find forgiveness, this (slow and gradual) repentance may be the means of making them hypocrites, or philosophers, or sanctimonious Pharisees.

10. Can a man obtain forgiveness as long as there is no change of mind?

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[4] Und das ist nicht besser im fünfzigsten Jahre ihres Laufs, (dem Titulo nach) als in der ersten Viertel-Stunde. Büd. Samml. Vol. I, p. 505, etc.

Herrnhut: No!

Marienborn: As we understand the question, we say, no.

11. Is a man delivered from the power of sin, at the same time when he is pardoned or justified; and is his state at that time, as good as it will be, even when he has reached the age of fifty years?

Herrnhut: This can not be predicated of a new convert without reservation. Although a newly justified soul receives power over sin in the moment of conversion, he is not as yet able to *wield* this power, as his members, which are on the earth, must be mortified and the old man put off.

Marienborn: Justification gives a title to eternal life. When a thief is about to be hung, it is not necessary to bleed him. But if he is unexpectedly pardoned at the last moment, the surgeon comes and bleeds him, for fear that he might die of his terrible fright. If he survives the shock, he will be as well as ever and live out his allotted term. The courts of justice, too, are fully satisfied, now that he has been pardoned. This quondam criminal may even become a judge and preside over courts; yea, he may become a professor of theology—provided he is brought under proper training, so as to grow and develop in knowledge. His old thieving propensities may have totally disappeared, as though they had been blown away by the wind. But his becoming a skillful economist, or a Spartan magistrate,[5] or a successful manager of a large business-concern, will require some time.

12. Can sin, so far as its power is concerned, be eradicated by degrees, and, by dint of constant conflicts with it, be finally overcome and exterminated?

Herrnhut: We do not believe that sin can ever be totally eradicated out of our constitution whilst we are in this earthly state. (See question 5.) As soon as evil thoughts

[5] Ephoros.

arise, they may be conquered through the power of Christ. But we do not like to use the term "fighting against sin," for it is not biblical. Some suppose that the text Hebrews xii, 40, militates against our position on this subject; but we believe that this text bears the following construction: "Let us rather lay down our lives, than commit sin and draw back to perdition." Compare Ch. 10, 32, and Phil. 1, 27 and 30. We prefer using the expressions: "flee from sin," "abstain from fleshly lusts," "watch," "pray," and "keep yourselves unspotted from the world."[6] We certainly do not deny that the more faithful we are in these things the fewer will be our errors.

Marienborn: Whatever of liability to commit sin there was in us before our sins were forgiven, remains in us till to our graves. But as sin has no more dominion over us, having justly lost its supremacy and power, any relapses into sin, would be as great a calamity to our souls, as the *iliac-passion*[7] to the body. (2 Peter ii, 22.)

13. Can not a justified Christian again fall into sin?

Herrnhut: If he does not take care of himself he may; as we all, alas! have too often seen. He ought not to sin, nor *need* he do so.

Marienborn: A healthy man, however cleanly his habits, must rid himself of uncleanness every day. If filth too greatly accumulates in his system, he becomes sick; and if he can not be relieved of it at all he will die. But if a healthy man needlessly dabbles in filth, and takes delight in doing so, he is a fit subject for an insane asylum.

14. Is sin, which still clings to believers, located in their bodies, and must the latter undergo decomposition on that account?

Herrnhut: We hold to the words of Scripture. Paul says: "Let not sin reign in your mortal bodies." (Rom. vi, 13.)

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[6] Man can never reach a state of impeccability—like that of Christ. Man is and remains a peccable being; but he can do all things through Christ strengthening him.

[7] Das Miserere.

We do not engage in subtle inquiries in order to find out exactly where sin is located. We seek to be preserved from it through the grace of our Saviour.

Marienborn: We do not know whereabouts sin is located in our bodies. We do not even know in what part of the body the soul has its seat. We sometimes speak of one place and then of another, even as the apostles also do.

15. Do provocations to sin, in the case of believers, come out of the heart or from without?

Herrnhut: We believe the words of Christ, Matth. xii, 35: "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, of the evil treasure of his heart, bringeth forth evil things;" and from the words of James iv, 1, and of Paul to the Romans vi, 12, we conclude that sin, in believers, comes from without, namely from Satan, the world and the flesh, and not out of the heart. The words of Christ, Matth. xv, 19, 20, refer to unconverted persons to whom according to the context, he was at that time addressing himself.

Marienborn: We may safely say that provocations to sin come from without. John says so, when he so earnestly admonishes believers, not to allow themselves to be contaminated by the world; and we too know from experience, that these assaults come from without; we cannot deny, however, that many evil suggestions come from within, but we dislike speaking in this way, because our general idea of a justified soul ill accords with the words: "Out of the heart proceed evil thoughts, murders, adulterers, fornications, theft, false witness, blasphemies." (Matt. xv, 19.)

16. Can a man attain to such a degree of holiness, that no thought can arise within him that is contrary to the will of God?

Herrnhut: We make a difference between *inward* thoughts,[8] and *outward* assaults.[9] We say *yes*, so far as assaults are concerned; but *no*, as to inward thoughts.

[8] Einfall.

[9] Anfall.

Marienborn: Honest and well-instructed believers, who do not draw down chastisements upon themselves in the form of fierce assaults from without, on account of some acts of folly, or by ceasing to be humble and contrite, have a clear title to the Apostolic promise (1 John v. 18).

Omitting many other questions and answers in this paper, we pass on to the closing paragraph,[10] which contains a charge of *fanaticism*,[11] on the ground that the Brethren encouraged open manifestations of *feeling* during worship. Strange to say, two years later, (1741), John Wesley expostulated with them for "damping the zeal of babes in Christ, forbidding them to declare what God had done for their souls," etc. But greater changes often take place in less than two years! The following paragraph tells the true tale concerning the above charge of emotional fanaticism.

§ 10. Are there not some things allowed among you which may lead to *fanaticism*, to wit: You do not establish yourselves in spiritual knowledge as you ought. You do not study the Bible enough. You lay too much stress on *feeling*. Your modes of worship are calculated to promote feeling; and one hears sighs, groans, and ejaculations, during religious exercises? ("Seufzen" is the original word; and, according to Adler's Dictionary, signifies an uttering of sighs, groans, ejaculations. Let the reader take his choice.)

To these charges *Herrnhut* responded thus:

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[10] Büd. Samml. Vol. I, pp. 522, 523.

[11] No reference is here had to the so-called "sifting time" at Herrnhaag, near Marienborn. This oddly-named period began four years after the above charge was made, and lasted from 1743 to 1750. The religious state of Herrnhaag, during all this time, whatever may have been its peculiarities, was far better than that of Moravian churches at any time since then until now—whatever crude and exaggerated statements have been made to the contrary, by superficial and sensational historians. Herrnhaag was abandoned by the Brethren in 1750, on account of certain oppressive edicts by the authorities of Büdingen and for no other reason. The Brethren had been required to take an oath of allegiance to the new Count Büdingen the Ninth; but refused on principle. They were, however, ready to offer the hand as a pledge of fealty. Herrnhaag was built by the Brethren. It was a very beautiful town.

a. The Bible is read daily, and has been for the last twelve years. We hold it in high estimation.

b. We utterly deny the imputation concerning *feeling.* We do not *trust* in our feelings at all. Young converts usually speak much about feeling; but we do not, on that account, get out of patience with them. We endeavor to enlighten them by degrees.

c. We show as much feeling as we think proper.

d. We know that our modes of worship are greatly blest. We never introduce or tolerate any thing, but what is necessary and profitable. Should the Church ever lose its spirit and power, we can as little be held responsible for what may become of our present methods, as the apostles were for the degeneracy of the early Church after their decease.

Marienborn: I am fully convinced that there is *too little* stress laid upon feeling. The reason is, because our people are not fully assured that their feelings are genuine and reliable. Our young men at Marienborn are entirely too *philosophical*[12] to suffer themselves to be betrayed into foolish blunders of any kind. The Bible is frequently read among us. It certainly is read once every day—but we do not think even that to be often enough. We do not pretend to dive very deeply into the profundities of Scriptural knowledge, because we are

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[12] About the year 1738, when Johannes Langguth (who was subsequently made Baron Johannes von Watteville, through adoption by Baron Friederich von Watteville) came to Marienborn; and with him no fewer than forty students from the University of Jena, where they had become united with him in the Lord. They connected themselves with Marienborn, and formed a Theological Seminary, which afterwards furnished many useful ministers for Christian and heathen lands. To these young students the Count probably refers in the above passage. See "Life of Johannes von Watteville," by Ritter, p. 12.

The young men in Herrnhut were mostly plain mechanics, or skilled artisans, etc., and resided together in the so-called brethren's house and there plied their various avocations—and were hardly as philosophical and erudite as the University-bred students in Marienborn,

at our best very ignorant beings; and when we undertake to study any moot-point, we find that we are but going over old and often re-told tales. I think that those things which cause us to groan or cry out, under other circumstances (such as pain or pleasure), may also cause us to groan and cry out during prayer, or preaching; at least so we think.[13]

NOTE.—There is a dry, harsh and dogmatical way of presenting the plan of salvation—and also a smooth and flattering one—which makes no impression. Some theologians chill their audiences, by speaking of repentance and faith, as though they were meritorious acts, by which men may, as it were, extort from God pardon and everlasting life. These men, evidently, have not as yet obtained that true, *living* faith which God imparts only to the contrite and broken-hearted, who realize that all their sins are forgiven for the sake of the *blood*, which Christ has shed for the remission of sins. "Faith *takes* the gift, but buys it not!" Neither does true faith, in the least degree, rely on confession (auricular or public)—which passes for repentance; nor on repetitions of the *Creed*—which pass for faith; nor even on the Sacraments; but it looks, with a single and confident eye, unto Jesus and Him Crucified. A man may be accounted orthodox after the letter, without being so after the Spirit. "The letter killeth; but the Spirit maketh alive." But why talk to blind men about colors? *True feeling* pervades the sermons of those, who are

[13] In order to verify the above, somewhat free, translation, the original words of Count Zinzendorf's response for Marienborn, are here given:

Marienborn. Es wird ein bisschen zu wenig vom Gefühl gesprochen; das bin ich fest überzeugt. *Ratio:* Man hat noch kein recht zuverlässig Gefühl, und die Pursche sind zu *philosophisch* Sauen zu machen.

Die Bibel-Lection wird getrieben. Es ist wahr, dass sie täglich getrieben wird; ist nicht genug. Wir können nicht sehr in die Erkenntniss führen, weil wir erstaunliche Ignoranten sind, und *crambem bis coctam* an einem Stück, *recoquiren.* [*Crambem bis coctam recoquere* means, to re-cook cabbage which has already been twice cooked.] Ich denke, was einem sonst seufzen macht, das macht auch einen beim Beten und Lehren seufzen, *i. e.*, was uns angeht.

contrite and broken-hearted, and yet happily conscious of forgiven sin; and will communicate itself to their hearers, and cause *their* hearts to feel, and *their* mouths to speak in the Christian assembly where God's children pray and bear testimony as the Spirit gives them utterance, (1 Cor. xiv, 23–25) warm and eloquent words. Orthodox Doctors of Divinity, and their pliant and conservative disciples, whose hearts are numb and whose mouths are dumb because of their coldness and indifference to the merits and death of Jesus, may, if they dare, decry religious feeling and its utterances as "hypocrisy and fanaticism," and even pray to be preserved therefrom, (see Litany, p. 3); but Christians, whose sins are pardoned, and who love the Lord who died for them, will *never* make light of religious emotion. "Out of the abundance of the heart, the mouth speaketh."

CHAPTER XXVII.

LETTER OF JOHN WESLEY TO THE MORAVIAN CHURCH, MORE ESPECIALLY THAT PART OF IT NOW OR LATELY RESIDING IN ENGLAND; ALSO, A FEW EXTRACTS FROM HIS JOURNAL AND THE BÜD. COLL.

1. I AM constrained, at length, to speak my present sentiments to you, according to the best light I have; and this, not only upon my own account, that, if I judge amiss, I may receive better information; but for the sake of all those who either love or seek the Lord Jesus in sincerity. Many of these I have been utterly at a loss how to judge; and the more so, because I could not but observe (as I have often done with sorrow of heart) that scarce any have wrote concerning you (unless such as were extravagant in your commendation), who were not evidently prejudiced against you. Hence they either spoke falsely, laying to your charge things which you knew not; or, at least, unkindly; putting the worst construction on things of a doubtful nature, and setting what perhaps was not strictly right in the very worst light it could bear. Whereas (in my apprehension) none is capable of judging right or assisting others to judge right concerning you, unless he can speak of you, as he does of the friend who is as his own soul.

2. Yet it is not wholly for their sake, but for your own also that I now write. It may be the "Father of lights," the giver of "every good gift," may, even by a mean instrument, speak to your hearts. My continual desire and prayer to God is that you may clearly see what is that good and perfect will of the Lord; and fully discern how to separate that which is precious among you from the vile.

3. I have delayed thus long, because I loved you, and was, therefore, unwilling to grieve you in anything; and likewise, because I was afraid of creating another obstacle to that union which (if I know my own heart in any degree) I desire

above all things under heaven. But I dare no longer delay lest you yourselves should be more confirmed in what I can not reconcile to the law and the testimony. This would strengthen the bar which I long to remove; and were that once taken out of the way I should rejoice to be a doorkeeper in the house of God, a hewer of wood or drawer of water among you. Surely I would follow you to the ends of the earth, or remain with you in the uttermost parts of the sea.

4. What unites my heart to you is the excellence (in many respects) of the doctrine taught among you: your laying the true foundation, "God was in Christ reconciling the world unto Himself;" your declaring the free grace of God the cause, and faith the condition of justification; your bearing witness to those great fruits of faith, "righteousness and peace and joy in the Holy Ghost;" and that sure mark thereof, "He that is born of God doth not commit sin."

5. I magnify the grace of God which is among you, enabling you to love Him, who hath first loved us; teaching you, in whatsoever state you are, therewith to be content; causing you to trample under foot the lust of the flesh, the lust of the eye and the pride of life; and, above all, giving you to love one another in a manner the world knoweth not of.

6. I praise God that He hath delivered, and yet doth deliver you from those outward sins that overspread the face of the earth. No cursing, no light or false swearing, no profaning the name of God is heard among you. No robbery or theft, no gluttony or drunkenness, no whoredom or adultery, no quarreling or brawling (those scandals of the Christian name) are found within your gates. No diversions, but such as become saints, as may be used in the name of the Lord Jesus. You regard not outward adorning, but rather desire the ornament of a serious, meek and quiet spirit. You are not slothful in business, but labor to eat your own bread; and wisely manage "the mammon of unrighteousness," that you may have to give to others also, to feed the hungry and cover the naked with a garment.

7. I love and esteem you for your excellent discipline, scarce inferior to that of the apostolic age; for your subordination to officers, every one knowing and keeping his proper rank; for your exact division of the people under your charge, so that each may be fed with food convenient for them; for your care that all who are employed in the service of the Church should frequently and freely confer together;

and, in consequence thereof, your exact and seasonable knowledge of the state of every member; and your ready distribution either of spiritual and temporal relief, as every man hath need.

8. Perhaps, then, some of you will say, "If you allow all this, what more can you desire?" The following extracts (Wesley's Journal, No. 4,) will answer you at large, where I have given a naked relation (among other things) of many facts and conversations that passed between us in the same order of time as they occurred; and then summed up what I can not approve of yet, that it may be tried by the Word of God.

9. This I have endeavored to do with a tender hand; relating no more than I believe absolutely needful; carefully avoiding all tart and unkind expressions; all that I could foresee would be disobliging to you, or any further offensive than was implied in the very nature of the thing; laboring every where to speak consistently with that deep sense which is settled in my heart, that you are (though I can not call you Rabbi, infallible) yet far, far better and wiser than me.

10. And if any of you will smite me friendly, and reprove me; if you will show me wherein I have erred, either in the matter or manner of the following relation, or any part thereof, I will, by the grace of God, confess it before angels and men, in whatever way you shall require. Meanwhile do not cease to pray for

Your weak, but still affectionate brother,

JOHN WESLEY.[1]

LONDON, *June 24, 1744.*

The gravamen of the difference between Wesley and the Moravians in England (especially with the Rev. Mr. Molther, who was subsequently required to retract the errors complained of by Wesley) is clearly set forth in the following entry in Wesley's Journal, Vol. I.

Monday, June 15, 1741.—I set out for London, and read over in the way, that celebrated book, "Martin Luther's Comment on the Epistle to the Galatians." I was utterly ashamed. How have I esteemed this book, only because I heard it so commended by others, or, at best, because I had read some excellent sentences occasionally quoted from it! But what shall I say, now I judge for myself? Now I see with my own eyes? Why, not only that the author makes nothing out, clears up not one considerable difficulty; that he

[1] Büd. Coll., Vol. III, p. 1019.

is quite shallow in his remarks on many passages, and muddy and confused almost on all; but that he is deeply tinctured with mysticism throughout; and hence often dangerously wrong. To instance only in one or two points:—How does he (almost in the words of Tauler) decry reason, right or wrong, as an irreconcilable enemy to the Gospel of Christ! Whereas, what is reason (the faculty so called) but the power of apprehending, judging, and discoursing? Which power is no more to be condemned in the gross, than seeing, hearing, or feeling. Again, how blasphemously does he speak of good works and the law of God; constantly coupling the law with sin, death, hell, or the devil; and teaching that Christ delivers us from them all alike. Whereas, it can no more be proved by Scripture, that Christ delivers us from keeping the law of God, than that He delivers us from holiness or heaven. Here (I apprehend) is the real spring of the grand error of the Moravians (*N. B.* in England). They follow Luther for better or for worse. Hence their: "No works; no law; no commandments." But who art thou that "speakest evil of the law, and judgest the law?"

Wesley's remark to Zinzendorf in the afore-mentioned discussion: "This dispute is altogether about words;" and his excellent translation of Zinzendorf's celebrated hymn: "The Saviour's blood and righteousness," show that true Methodism and true Moravianism are very much the same. But beware of counterfeits!

The following extracts from Wesley's Journal show, that the differences between Wesley and the English Brethren had their seat more in their heads than in their hearts.

Friday, May 1, 1741.—"In the evening I went to a little love-feast, which Peter Böhler made for those ten who joined together on this day three years ago, 'to confess our faults one to another.' Seven of us were present, one being sick and two unwilling to come. Surely the time will return, when there shall be again:

Union of mind as in us all one soul!"

Saturday 2.—"I had a conversation of several hours with Peter Böhler and Mr. Spangenberg. Our subject, was a new creature; Mr. Spangenberg's account of which was this:

'The moment we are justified, a new creature is put into us. This is otherwise termed the new man. But notwithstanding the old creature or the old man remains in us till the day of our death. And in this old man there remains an

old heart, corrupt and abominable. For inward corruption remains in the soul, as long as the soul remains in the body. But the heart which is in the new man is clean. And the new man is stronger than the old; so that, though corruption continually strives, yet while we look to Christ, it can not prevail.'

"I asked him: 'Is there still an old man in you?' He said: 'Yes, and will be as long as I live.' I said: 'Is there then corruption in your heart?' He replied: 'In the heart of my old man there is, but not in the heart of my new man!' I asked: 'Does the experience of your brethren agree with yours?' He answered: 'I know what I have now spoken, is the experience of all the brethren and sisters throughout our Church.' A few of our brethren and sisters sitting by, then spoke what they experienced. He told them (with great emotion, his hand trembling much): 'Ye all deceive your own souls. There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away till our bodies are in the dust."

Saturday, May 16.—"Peter Böhler told me: 'There is no such state on earth. Sin will and must always remain in the soul. The old man will remain till death. The old nature is like an old tooth: you may break off one bit and another, and another, but you can never get it all away: the stump of it will stay as long as you live, and sometimes will ache too.'"

CHAPTER XXVIII.

DR. JOHN FRANCIS BUDDEUS,[1] PRINCIPAL THEOLOGIAN IN THE UNIVERSITY OF JENA, ON THE CHURCH OF THE MORAVIAN BRETHREN.

"THE point on which we (Lutherans) most widely differ from the Church of the Apostles, is this: that there is positively no stirring up of spiritual gifts among us, and that no attention is paid to the fact that there is a diversity of gifts among Christians. The *laity*, (as those are called who hold no ecclesiastical office) do not for a moment think, that it is their duty to admonish, exhort, comfort and built up others. They suppose that this is the duty of church officials. Nor do the latter accord to the laity, leave or license to exercise their gifts, but require them to remain silent in public worship; and as for private meetings for mutual edification, they are regarded with dislike and suspicion.

"Of all the Churches now in existence, that of the Bohemian Brethren—a true and genuine planting of that great and holy man, John Hus—is, if I mistake not, most forward in the matter of caring for souls. They excel all others in holy living. Their teachers are of one mind. They are diligent in well-doing, and strict in discipline—to that degree that the best Lutheran and Reformed theologians are compelled to admit, that although the Churches who had broken away from the papal yoke under the leadership of Luther and others, are not a whit behind the Bohemian Brethren in purity of doctrine, they are, nevertheless, far surpassed by the latter, in holy living and in the exercise of a good Scriptural discipline.

"We should always bear in mind, what our beloved Luther said to the first deputation sent to him by the Bohemian Brethren, to wit: 'that he could not conceive, how it was

[1] His title is: "Seine Hochwürdige Magnificenz, Der Herr Doctor Buddeus."

possible to introduce among his followers such excellent rules for holy living, as he was told, existed among the Brethren.'

"The Bohemian Brethren, who plainly saw that the Lutheran Reformation did not pay sufficient regard to the conduct of its membership, nor to the exercise of a proper discipline, felt it their duty to send to Luther, a second deputation in order to call his attention to this important matter. Luther, who was an upright, God-fearing man, took no umbrage at this, but freely acknowledged the great defects of the Reformation, and expressed regret that he had not followed the example of the Bohemian Brethren, and attended to the matter of discipline from the beginning.

"We will therefore do well, if we carefully contemplate and examine this lovely picture of a Christian Church; and then compare our own with it; and, what will be still better, if we would copy therefrom whatever is useful and engraft it upon our own Church; so that we may at last gain the same reputation of leading a life of righteousness, innocence and holiness, which all sensible people so freely accord to, and so highly esteem in the Church of the Bohemian Brethren.

"In appointing a man to the office of preacher they look more to his Christian character, and his holy and umblamable conduct, than to his learning. So far was he from being displeased with this, that he commended the practice; but he strongly advised the Bohemian Brethren to devote themselves, as much as possible to the study of languages."

Joachim Camerarius, in his account of "the faithful Churches of the 'Brethren' in Bohemia, Moravia and Poland," says: "The preface which Luther wrote for the 'Confession of the Faith of the Brethren,' is of such a character, that if any one who has read his careful and conclusive testimony, can entertain any doubt as to the sincerity, purity and practicability of their excellent discipline and call it into question, the same must be an over-captious man, and if he should have the boldness to attack it openly, he must be a frivolous and an ungodly man."

Buddeus furthermore says, that the observation, which Camerarius makes, near the end of his book, deserves particular attention, for some Lutheran had spoken contemptuously of the strictness of Moravian discipline, whom that learned man answered well, when he said: "It may be very true, that some dislike this strictness, (which is, however, far removed from all legality) but their aversion, probably arises

from their unwillingness to submit to rules which hamper them in following the evil devices of their hearts." Camerarius also adduces the fact that Luther highly approved of the Moravian discipline, and that a very learned man, (probably Dr. Bucer) noted for piety, had expressed himself to the effect, that the Brethren were at that time (1728) the only ones in the wide world, who added salutary discipline to pure doctrine. This praise was their due, extorted as it was by facts—and thus was God's work glorified in them. Camerarius finally describes their discipline, and adds that no one, who examines the matter in a spirit of candor, and is willing to bear testimony to the truth, will deny, that the Church of Jesus Christ has made itself gloriously manifest among the Brethren; and that it has been maintained and its affairs so well administered by them, in the sight of all men, that no one can find fault with it, without exposing himself to the just imputation of envy and evil speaking.

"The Brethren never intermeddle with the affairs of other Churches. They neither condemn nor speak disparagingly of them; on the contrary they love and honor every one who is a confessor of Heavenly Truth, loves the Bible, and is zealous in publishing its truths abroad, and in promoting true godliness, and in opposing himself to every form of superstition and ungodly error. There is no difference of rank among them; and no one strives after pre-eminence in anything. There is no contention, no strife, no disputation nor any quarreling nor litigation; and no loose or improper conversation or conduct. There are no traces of covetousness or of any sort of licentiousness. You will see no usury, no attempt at overreaching others in trade; and no putting of burdens on others, which they are unwilling to bear themselves. Brotherly and universal love shine forth in a remarkable degree in all their words and actions. Idleness and frivolous amusements are not tolerated. They are, moreover, careful to owe no man anything, but to love him; and are punctual in meeting their obligations. They do not suffer any thing to creep into their meetings that might breed discord; and if any one were to attempt to usurp authority they would quickly silence him. If others wrong them or inflict violence on them they bear it with singular courage and bravery. They never give place to wrath by returning evil for evil, and by avenging themselves in any way."

"Oh! how different," says Dr. Buddeus in conclusion," is our church-life from that of a true Church of Christ!" May

God grant that the example of these witnesses for Christ may redound to the good of the Established Church; and that many of my readers may be incited by the beautiful church-life of the Bohemian Brethren earnestly to strive to better their life and conduct, and may they begin to feel some concern for the salvation of others; and, by adopting whatever may serve to give to us at some future time a good church discipline."[2]

A TESTIMONY OF THE ARCHBISHOP OF CANTERBURY CONCERNING THE MORAVIAN BRETHREN. LONDON, FEBRUARY 11, 1736–7.[3]

The report of the committee, appointed to wait upon His Grace, the Archbishop of Canterbury Elect, to desire His Grace's opinion concerning the Church of the Moravian Brethren now at Herrnhut, and to know whether anything in their doctrines was so far repugnant to those of the Church of England, as to make it improper to employ some of the "Brethren" in instructing the negroes in Christianity:

The committee waited upon his Grace pursuant to the orders of the board, and he was pleased to declare: That he had long been acquainted by books with the Church of the Moravian Brethren, and they were Apostolical and Episcopal, not maintaining any doctrines repugnant to the Thirty-Nine Articles; that he was confirmed in these sentiments of them by the conferences he had lately with Count Zinzendorf, one of their brethren, and Director of the Church of the Moravians at Herrnhut.

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[2] Büdingen Collections, Vol. I, 273.

[3] Büdingen Collections, Vol. I, 449.

CHAPTER XXIX.

DIARY OF THE NEGRO CHURCH IN ST. THOMAS, WEST INDIES, FROM SEPTEMBER 23 TO DECEMBER 16, 1740,[1] BY GOTTLIEB ISRAEL.

September 23, 1740.—A negress from the Tutti plantation was beaten twice to-day, for Christ's sake. In the evening, however, she came to our meeting, her heart full of joy, and her "mouth filled with laughter." This was a meeting appointed for the women, with each of whom we spoke closely. Several who had just found grace and forgiveness begged me to hold a class-meeting with them, which I did. I spoke much to them of the Lamb of God of His dealings with men.

September 24.—Another soul found peace to-day.

September 25.—A class-meeting was formed of our converts on the Tutti plantation. It consisted of three men and four women. I watched and prayed with eight negroes who had found grace in the blood of the Saviour. It was a blessed night. I told them how the Lord had sought and found me, and had put into me a longing to preach to the heathen; and how wonderfully He had brought me to them. We then fell upon our knees and prayed to God, and besought Him to give us more grace. We then went to town to see about a ship for St. Eustache. A negro woman was whipped at the Port, on account of her conversion. Brother Martin came to visit us; and many negroes and negresses went out to meet him. On reaching our meeting-house on the Posaunenberg (Mount of Trumpets) went in to pray. Many other baptized negroes came to meet and welcome Brother Martin.

September 27.—Brother Martin rode over to the North-Side to see Brother Weber. In the evening, much people were gathered together. Brother Martin addressed them, whereupon we knelt down and prayed. The people were much moved. After service I spoke with the negroes. One told

[1] Büdingische Sammlungen, Vol. I, p. 561.

me that the Saviour had brought him into the light, and that he could die happy this very day. He said that he *knew* that he was saved.

October 15.—We held Communion at three in the morning, and when it was over Brother Martin rode over to the North-Side and administered the Lord's Supper there. In the evening large crowds came to us, and Brother Valentine addressed them. After preaching we had a special meeting in which we spoke to each other of prayer-meetings, and how we had felt during the holy Communion.

November 2.—After Bible lecture we had a conference, and agreed that I (Israel) and Brother Weber should go to St. Croix to preach Christ and Him crucified to the negroes. In the afternoon we heard that another negro had been beaten, because he and others had gone to school to be instructed in Christianity, and had not fed the cattle at the right time.

November 4.—We heard that another soul had found peace. Brother Valentine and myself had a conference-meeting, in which we confessed our faults one to the other, and prayed for each other.

November 7.—We resolved to baptize forty persons, whom we had found prepared to receive this holy ordinance. The Governor was duly notified of this intended baptism. After the evening service we invited the people to come early next morning.[2] We also spoke earnest words to those who were to be baptized. One negro sister was overjoyed that so many were to be baptized. She herself had been baptized long before.

Brother Valentine obtained permission from the Governor that this baptism might take place. Mr. Ackalin, the Governor's deputy, was present. After the candidates had been spoken with, the colored brethren by the brethren, and the sisters by the sisters, they were all placed on benches in front of the church door. The rest of the people stood behind them. Two were wanting, one having been kept back by her master, and the other not having received word of the baptismal-day. There were, therefore, only thirty-eight candidates. I spoke on the words: "He that believeth and is baptized shall be saved." "As many of you, as are baptized, are baptized into His death." We then sang and I prayed.

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[2] Like John Wesley in England, these missionaries preached early in the morning, and late at night, so as not to interfere with the regular working hours of their hearers.

We sang again, and then went to the water, two and two, singing all the while. We commenced baptizing them, singing

"Plunge them beneath the flood
Of water and of blood."[3]

Deep awe rested upon the people and many sobbed with emotion. The baptized ones wept for joy. We praised and magnified the Lord—and then returned to our meeting-house. After those who had been baptized had dried themselves—we spoke to them on the words: "The grace of our Lord Jesus Christ be with you all." On this occasion we made a public announcement that this plantation would hereafter be called Posaunenberg. Mr. Ackalin, the governor's deputy, and his weigh-master, were present. They were deeply moved, and the latter trembled as he left us. After the people had left we held a love-feast with those who were baptized. Arrangements for the introduction of "hourly intercession" were at once made.

On this day the heavens were opened to us. I shall think of it as long as I live.

November 10.—Brother Martin conferred with the Governor about our going to St. Croix. He at last gave his consent; but added that if the English people should break our bones, we must not come to him and complain of it. When I took leave of our people, I could not refrain from weeping sorely, as I thought of the wonderful work of God. St. Thomas is now aflame with the bright light of gospel-fire. May many brethren and sisters be found who know how to lead souls to the blood of the Lamb!

The mission churches on the West-Side of St. Thomas are divided into 35 classes; 120 men being placed in 23 classes; and 170 women into 28 classes; and those on North-side into 16 classes; 35 men being divided among 7 classes; and 52 women in 8 classes. Each class consists of 5 or 6 members; even as in the home-churches in those days. Meetings were held daily. Sunday morning, early, there was a Bible lecture for the blacks. The New Testament is read by all in succession; each one reading a verse. If any passage is unclear, it is explained. In the afternoon the exhorters and class-leaders hold a conference; after which there is a service for the children. Bands or class-meetings are held every day. Last of all, there is a general meeting, which is followed by prostration before the Lord in humble and grateful worship.

[3] O tauch sie ins Blut und ins Wasser hinunter.

Monday morning, (sometimes as early as 3 o'clock), there is a Bible service and prayer-meeting. This is of daily occurrence. During breakfast we practice ourselves, in speaking the *Cariolian* (Creole) language. In the evening we hold family-worship, and a meeting for children. This too is of daily recurrence. A general church service and a meeting of those who are engaged in hourly intercession, is held in the evening of every day. On Tuesday the missionaries hold a conference. On Wednesday morning there is class-meeting, and in the afternoon a helpers' (or class-leaders') meeting. We celebrate the Communion every four weeks. The blacks have a monthly prayer-day. Brother Valentine goes to town three times in the week and holds a service; and on Thursday he goes to Moschitti bay. Once a week, if possible, one of us visits Brother Weber on the North-Side for consultation.

Think often of the dear church in St. Thomas, and pray that the blood of Christ may continue to overstream us and our children.

Extracts from a Letter addressed by Christian Gottlieb Israel to the Young Men at Herrnhut, dated St. Croix, December 4, 1740.[4]

Jesus Christ, the Morning Star, our Saviour who laid down His life for us on the cross, and who now shines upon our Church, shine upon you and pervade you with His blood, my dearly beloved Brethren! You dwell in a place where Jesus Christ is well-nigh visible to the eye by being reflected in His people. As I also am a member, though of but little account, I often think of you and of the grace which is among you. I send you a few lines; but not merely to inform you of the Lord's gracious dealings with me of which you have doubtless heard the principal circumstances. I chiefly wish to tell you that we are having glorious times in St. Thomas. Thirty-eight were baptized on the 9th of October, 1740. Oh! what happiness to behold how the Saviour manifests Himself to our black people, and how they experience His grace, and are exercised in precisely the same way as we are in Herrnhut. They are, first of all, awakened and brought to a knowledge of their sinfulness. They then weep and cry for mercy, until their hearts are filled with peace and joy as they realize that they have faith in the wounds of Christ. Oh! how happy they are as they hasten to us in the

[4] Büdingische Sammlungen, Vol. I, p. 621.

night, to tell us of their experience. And we are not less happy than they are, and comforted beyond expression. The fire of the Lord was burning in St. Thomas when we left for St. Croix. The new converts, and those who have recently been baptized, actually resemble, in the expression of their countenances, our brethren and sisters in Europe. They talk of writing letters to them. [Some of these letters are preserved in the Büdingen Collections.] I am filled with astonishment when I see, in a meeting of two or three hundred persons, a part falling down and weeping, and the rest overawed and amazed. We often feel that Jesus is present with His blood and with His Spirit.

I am now in St. Croix with Brother Weber and his wife. Here every thing is cold and desolate. The blacks are indeed willing to hear the word, but are not as yet ready to do the work. Our opponents say that these blacks are too wicked; but the truth is, they are led astray by so-called Christians. But we believe that Jesus, our Saviour, will yet have mercy on them and draw them to Himself for His sufferings' sake. The Lord is always with me and blesses me so that I must shed tears over all His goodness. I love Him, but, oh! not as I ought. Dearly beloved brethren I long to know how *you* are prospering. Are you growing in grace, and in power, and in life? Has the blood of Christ been applied to your hearts? Is the knowledge of your natural sinfulness and of blood-bought righteousness the element in which you constantly live? If so, you are truly happy. Only keep that which you have, and add to your present store still more of this knowledge. May your personal experience be such as to enable you to show to others their sins. The dead must be raised and awakened. Souls must find grace and be sprinkled with the blood of Jesus; and then nourished and built up in their most holy faith. If any of you are dead or awakened, or in a state of grace, flee to the Saviour, and pray to be cleansed in His blood; and He will heal every one of you: each in his own peculiar way, measure or degree. My love to the larger boys' choir; and bid those who have as yet not repented, to remember the blood of Jesus.

My greetings to the entire Church. May the blood of Christ pervade the whole, and may the Spirit of the Church, which is the Holy Ghost, teach them when to be silent, when to speak, when to shout for joy, and when to weep. We commend St. Croix to their prayers. I pray God to bless you a thousand times, and make you good soldiers of Jesus

Christ. Go into all the world and win souls to Christ, the Lamb of God, against the time when great hallelujahs will fill all heaven and earth. I give you my hand to remain, through the blood of the covenant, even unto death, your humble fellow soldier, whose heart yearns to win new trophies for Christ.

CHRISTIAN GOTTLIEB ISRAEL.

DIARY OF ST. THOMAS, W. I., FEBRUARY 11, ETC., 1841, BY FREDERICK MARTIN, MISSIONARY.[5]

February 11, 1741.—I went to Musiti bay and despatched letters to Europe.

February 12.—Before I left, I reminded the Musiti people of what I had said to them the evening before, on Ephesians iv, 17. At 8 P.M. I visited a negress, who had been cruelly whipped by her master for coming to us to be instructed in Christianity. The Lord's work is prospering greatly.

February 14.—I again visited Musiti bay. A great multitude had gathered together. Some were powerfully moved as I spoke on Hebrew xii. Early next morning I spoke with all our communicants, who lived in the town. After examining the entire list of our new converts, we resolved to announce another baptism.

February 21.—Brother Valentine informed the Governor, of our intended baptism.

February 22.—Bro. Valentine called on the Governor, but had to wait till evening, before he could obtain an audience. He was at last told, that we must defer the baptism until the return of the Danish Dominie de Borm; and that I should call the next day. I did so.

February 23.—The Governor said, that a time must be set for examining the candidates. I told him, the hours of six or seven had been appointed for purpose, on any day that he desired. He asked me for the names of the candidates. I handed him a list of *ninety* souls. On my return home in the evening, I told the candidates that, I had given their names to the Governor, and asked them if they were "ready to give a reason for the hope that was in them?" They joyfully answered: "*Yes!*"

Sunday 26.—The candidates were full of joy and comfort. The blood of the Lamb inspires them with great courage.

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[5] Büdingische Sammlungen, Vol. I, p. 588.

We spoke many words of encouragement to them. At 7 o'clock, Messrs. Ackalin, Limberg and others, came (in behalf of the Governor) and took seats in our meeting-house.

The service was opened with a hymn, whereupon one of congregation prayed. I spoke on Romans vi, and asked the candidates the following questions:

Question 1. Do you believe that Jesus Christ is the Son of God?

Answer. Yes.

2. Do you believe that He died upon the tree to pay your debt?

Answer. Yes.

3. Do you desire to be baptized in this faith?

Answer. Yes.

4. Do you promise to live and die in this faith and to remain true all your life, and to walk worthily before Him?

Answer. Yes.

We then walked to the water, two and two, singing hymns all the while. Ninety souls were then baptized in the name of the Father, and of the Son, and of the Holy Ghost, and "into the death of Jesus." A countless number of spectators looked upon the scene. Many were filled with awe and sobbed audibly. After baptism, one of our newly baptized brethren offered up prayer. We then returned to the meeting-house and had a prayer-meeting. The above named officials staid till all was over. I gave them a copy of the above questions; whereupon they left, seemingly well satisfied. The Lord Governor was quite struck when he saw the long list of candidates, and exclaimed: "Oh, Lord preserve us!"[6]

After the congregation was dismissed, I again spoke with the the new converts, and made known to them the new Christian names, which each one had received in baptism. We then parted, full of tears and joy. The Lamb of God manifested His grace to us in a most glorious manner. Some of our new converts began to show forth (the original says: "trumpet-forth)" the praises of the Lord. [The name of the meeting-house, Posaunenberg or Mount of Trumpets, was suggested by the spirit of open testimony, which prevailed in this revival, as it always does in every genuine work of grace.]

February 28.—In Musiti bay, the house could not contain the multitude; and so I preached in the open air, on John xiv.

March 3.—I went over to the North-Side, and spoke on

[6] "Ei, Gott behüt uns!"

Rev. iii, 3. Three converts from Cavvet bay, and two from Cab, "trumpeted forth" the grace of God.

March 4.—I went to the Mount of Trumpets (Posaunenberg) and attended the missionaries' monthly prayer-day. We read Joshua xviii, and also some accounts of the work of the Brethren elsewhere. At our second meeting I read the text of the day. We then prostrated ourselves on our faces, and worshiped Christ. In the evening I spoke on our daily text, and announced a prayer-day for the blacks on the morrow.

Sunday 5th, was spent in singing, prayer and discourse. Seven children were consecrated to Christ. One man (Pacie, from Caspar's plantation) found peace during the meeting.

March 26.—In the evening a youth of 16 years, found grace. On the 30th several found peace in believing.

March 31.—The Reformed Dominie re-baptized our brother Nathaniel, whom our dear brother Spangenberg had baptized together with Andrew and Peter, some time ago. Nathaniel now attends the Dominie's communion, having received from him, the new name of Joshua Abrahamsen! The Dominie and his wife acted as sponsors. [This act of the Dominie was reported to Amsterdam by our missionaries. The correspondence on this matter is preserved in the Latin language, in the Büdingen Collections.]

April 5.—I was told by Hüttenthal, that the Reformed Dominie had baptized three negro children, one of whom was 12 years old. In the evening I spoke on the daily text. Great grace prevailed. Next morning, a poor sinful woman came, crying out: that she was lost! On the 7th I visited her. On the 10th I had a violent attack of fever.

On the 16th we held our second church-council. The Lord Governor had received despatches from Zinzendorf, containing "letters of ordination" for Bro. Israel. We also heard that Bro. Eschenbach had reached Pennsylvania through heavy storms and seas. (Durch viel Sturm und Wellen.)

April 26.—On my way to the North-Side I was met by S. C. who was then coming out of a drinking saloon, and rudely accosted me, thus: "Listen to me, for I have something to say to you. Do not make *pietists* of my negroes! If you do, I will let you know what *I* will do!" I left him, and bade him "Good-day!" The negroes told me in the evening how that this man had way-laid me, and watched them. I told them to remain firm; and that he would soon get tired of his folly. He whipped his slaves twice for coming to hear us.

April 27.—We chose helpers (class-leaders) and instructed them how to deal with those, who are put under their care. The male helpers speak and pray with the brethren, and the female helpers with the sisters. Immediately after this arrangement will have gone into operation, an announcement thereof will be made to the whole Church.

April 30.—General Prayer-day. A large multitude was present. Our chapter was Col. iii. In the second service, ten children were consecrated to Christ and to the Church.

The number of workers was then announced, to wit:

Nine helpers, male and female.

Twenty-four exhorters, male and female.

Sixteen monitors and visitors.

Forty workers at large.

Forty-six brethren and sisters have thus far come to this mission from our home churches in Europe. The entire number of believers is over two hundred.

The vast number of people present at this meeting caused a great sensation.

"May the precious blood of God
Inspire each soul with fervent zeal!"

FREDERICK MARTIN.

Letter by Friederich Martin to Count Zinzendorf, St. Thomas, W. I., May 18, 1741.[7]

MY BELOVED BROTHER IN CHRIST:

Although I wrote to you by the last ship I will not tle the present opportunity slip, without again sending you a few lines. I am so deeply sensible of my spiritual poverty, that I scarcely know what to say about myself.

Were it not that I can

"Oft resort unto the fountain
Opened when the Lord did bleed"—

I would not be able to do any thing. But one thing I know, that *He is mine,* and *I am His.* The enemy would fain trouble and confound me, and the souls around me. The latter are often more in number than I can count. But I feel the Saviour in my heart; and what we freely receive of Him, we freely give. As I wrote to you before, many have found peace in the blood of the covenant, and have thus far remained faithful. Others have since been convicted of their sin of unbelief, and have become pardoned children of God.

[7] Büdingsche Sammlungen, Vol. I, 626.

I hope you have received our last diary. I will now supplement whatever may occur to me.

I can safely say, that over two hundred souls have found peace and pardon in the wounds of the Lamb, of whom one hundred and seventy have been baptized. Quite lately we baptized ninety souls; and sometime before, thirty-eight. We are much reviled by our enemies; but they do not oppose us openly. The slaves are treated with great cruelty, in the expectation that their new-found religion will by this means be crushed out of them, and in some few cases they have succeeded in stifling the good work for a season. May the Lord seal all those unto the day of redemption who have come to Him, and have tasted his love. Scarcely a day passes but some souls come to Christ. His banner over us is love.[8]

You wrote that you wish to see me; and I would gladly come to you—but I have a very sore eye, and I believe that a pearl (or cataract) is forming in it, so that I can scarcely see. I can not, on any account, leave my precious church, until a colleague is sent to me.

Brother Weber and wife, and Brother Israel have been laboring in St. Croix, for last half year. We are all happy and contented; and I know that we are one heart and one soul. The Reformed Dominie (De Borm) has re-baptized our brother Nathaniel,[9] and calls him *Joshua*. He now attends De Borm's Communion-table.

Peter, Samuel, and Abraham are among the assistants; and Samuel and Ketura have been admitted to the Communion.

Oh! how gladly would I pay you a visit, and once again mingle with my brethren at home, if it were but for half a year. The Saviour's will be done! The other missionaries will report to you the condition of things in St. Croix, and in St. Thomas. They are very sickly.

I trust we shall soon find room for Gospel-work in St. Johns. We will have one hundred new candidates for baptism. I beg you to present to the Elders and Helpers at home, the greetings of the members of our church in St. Thomas, which is the least of all churches; together with my own salutations, who am the least of all its members.

FREDERICK MARTIN.

Posaunenberg—(Mount of Trumpets) St. Thomas, W. I.

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[8] Es geht recht herzlich.

[9] Bishop Spangenberg had baptized Nathaniel, at the same time with Peter and Andrew, while on a visit to St. Thomas.

CHAPTER XXX.

EXTRACTS FROM THE DIARY OF THE MORAVIAN BRETHREN IN GREENLAND, FROM JULY 29, 1740, TO JULY 14, 1741, BY JOHANNES BECK.[1]

July 29, 1740.—On the 29th of July the Brethren Grassman and Matthew Stach took leave of us and embarked for Germany.

July 31.—The Rev. Mr. Drachart, successor to Hans Egede paid us a visit. He is stationed in the Colony. Our earnest prayers attended the departing ship. We felt that our souls were closely knit together in love with the brethren who had just left us.

August.—On the 2d there was great grace among our Greenlanders, whilst we spoke to them of the Lamb slain for sinners.

At the close of our address several of our awakened Greenlanders added their testimony to the truth of what we had said.

Their hearts seemed to overflow with thankfulness to God for the blessed Gospel of His love.

Several newly-arrived Greenlanders were astonished at what our Brethren said. May the Saviour bless their words to the hearts of their heathen brethren—for His death's sake.

On the 10th, Mejah and his heathen followers left us for Kangerme. Some of them had been so wrought upon by the testimony of Jesus, that they became anxious to know the Lord in the pardon of their sins.

On the 12th many Northmen arrived and pitched their tents in our neighborhood.

On the 14th I spoke to them about their sinful condition; whereupon Samuel Karjarnak and Sarah Pussimek gave them an account of their conversion. They listened to this in deep silence. Up to this time these men had imagined that they had faith. We bless God for such assistants as

[1] Büdingische Sammlungen, Vol. II, p. 433.

Samuel K. and Sarah P. Both of them confirm our testimony to these ignorant ones, both by their words and their behavior. We are also very thankful that the Lord enables us to pray for this people in their own language. Samuel K. and Pussimek pray with such feeling and power, that many are deeply moved thereby, and begin to wish that they too might learn to pray. But our converts tell them that true prayer is not a thing that can be memorized [or read] from books; but that as soon as they realized and felt their own sin and misery, they would be able to pray and make their requests known to God.

On the 19th the Northmen left us. Many of Pussimek's friends, with whom she had spoken much concerning Christ, promised to return next Spring in order to hear more about Jesus and His love.

September.—On the 7th, Samuel and Pussimek accompanied us on a boat excursion. Pussimek is, at this time, full of longing for a deeper experience of the power of the death of Christ, and can never hear enough about His bitter sufferings, death and blood-shedding for sinners. She is deeply distressed that she is not such as she ought to be; and if we speak with her for three hours at a time, she still wishes to hear more. We also perceive that Samuel is, day by day, growing in grace. His wife Anna, however, does not make much progress. Samuel's brother and some of his people also begin to feel their sins, and are pouring out their hearts before the Lord.

On the 13th the Rev. Mr. Drachart visited us. He now manifests a warm attachment for us.

On the 15th our Greenlanders took to their boats for the Sound and expect to remain there several days. Seals are very abundant at this season, and now is the time to make provision for the Winter. They returned on the 19th, having had great success. God has not only blessed them in temporal matters, but also with a great hunger and thirst for His righteousness.

On the 20th a man from the Fiorde, by the name of Amentok, who had been with us all last Winter, came to winter with us again. His example led twenty-one more to come to our place, bringing with them all their goods. They at once began to build houses for the Winter. May the Lord enable us to preach to them redemption through the blood of Jesus.

We are now commencing a translation of the New Testa-

ment into the Greenland language. Our text-book is the "Harmony of the Four Evangelists," as found in the Lemgau Bible. We hope to get much assistance from Samuel. May this undertaking redound to the glory of Christ, and the salvation of many Greenlanders for His wounds' sake. Amen.

October.—On the 5th, Samuel Karjarnak's wife Anna had a violent attack of pleurisy. We admonished her to draw very near to Christ, the power of whose grace would fill her with confidence before Him at His coming. Subsequently, when we asked her, whether she feared death she replied: "No," and then added, "that she knew well that she was most unworthy, and had been very remiss, but that she believed that the Saviour would nevertheless accept her." About the 10th she grew somewhat better; and we venture to say that the prayers of Samuel, her husband, restored her to health. He has great faith and never staggers at God's promises. Whenever he makes known a request unto God he says; "My Saviour, I know that unto Thee all things are possible; oh! help me now. As Thou hast bid me pray; oh! hear and answer me for Thy death's sake." He has frequently received those very things, for which he had prayed in faith.

There is considerable earnestness among the newly-awakened Greenlanders in the Colony. They often meet and hold prayer-meetings. We missionaries and Pastor Drachart are present at these meetings, and have learnt much of their language as we listen how they speak to each other concerning the blood of the Atonement and its mighty effects upon the soul. One is astonished to hear how earnestly they appeal to each other's consciences; for they are by nature close and reserved in their intercourse with each other.

On the 30th baptism was administered to Pussimek (Samuel's sister) by Brother John Beck. Her new baptismal name is Sarah. Pastor Drachart was present and manifested great joy at the grace of God which is with us.

November 1.—Pastor Drachart sent a request that two of our brethren might accompany a train-oil expedition[2] to Kangerme, eight miles from our station. There are many Greenlanders in that place. John Beck, John Schneider, missionaries, and two converted Greenlanders from the Colony were deployed for that service. There are six houses in Kangerme, and a numerous population. We stayed there eleven days and preached to them Jesus and His blood-bought grace.

[2] Speckhandel.

As many heathen from all parts have been visiting us occasionally, we resolved to see them at their homes. Frederick Böhnisch, Christian Margraf and Johann Schneider, together with Sarah and several Greenland converts from the Colony. The latter testified to their countrymen that the Saviour will have all men to come to Him that they might be saved. Some were deeply moved. The Lord gave me (John Beck) great grace. I felt like sinking down at the Saviour's feet with feelings of humble gratitude, when an aged man said to me that the name of Jesus had been deeply impressed upon his soul. The word *Iesuna* (O Christ) was in his thoughts all day. I was filled with joy, and all that I could say to this old heathen was, that he should add but one more word and say daily: *Iesuna Nakinga!* which signifies: O Jesus! have mercy on me, and the Lord would most assuredly save him. Praise be to the Lamb; and blessed be His holy, eternal and soul-saving name! Amen!

December.—Samuel visited his countrymen on the 20th. They asked him to take part in their Festival of the Sun, and to dance with them, because the Sun was about to return again—referring to the winter-solstice on the 21st. He answered: "I have other joys than these; for Jesus the Sun of Righteousness has risen in my heart. I now rejoice that the Lord of Glory became a man and was laid in a manger, out of love for our souls. He then spoke strongly to them on this topic. They were filled with amazement at his language. Samuel's brother also spoke and confirmed his words. They both refused to be present at the dance.

January, 1741.—On the first day of the year, the Saviour blessed Samuel and his wife Anna with twin boys.

January 13.—In the evening, after the others had retired to rest, Samual, Sarah, Arbalik, Sakinak and myself (Beck) had a blessed time. We remained together till midnight. The Lord was in our midst. Arbalik prayed extempore,[3] *i. e.*, from his heart, for the first time.

January 14.—Samuel, Sarah, and myself again visited Kangerme. We spoke closely with the people; and at last some of them were brought to acknowledge that they had been addicted to sorcery. Kassiak, their chief sorcerer, dreads me not a little; for he knows that we will expose his impostures.

January 16.—Sarah and myself again went to Kangerme.

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[3] Aus dem Herzen.

The Kangermians have an idea that Christian worship consists in reading and praying from a book; but Sarah told them, that, when the Holy Ghost, who is our best teacher, takes possession of the heart, we are able to speak and pray without a book. They have gotten the above idea from seeing books used in other places of worship. Now that we had come to them, they first of all wanted to know whether we had any books to read from.

January 19.—Several Kangermians visited us. I bade them consider, that, although they had heard of God many years ago, they had as yet, made no personal experience of the grace which Christ has purchased for all men by his sufferings and blood. They admitted this to be so; and desired that Samuel might come over and instruct them. A peculiar interest was manifested in the evening service. Samuel, Sarah, and Kranak spoke, each in their turn. My own heart was greatly revived.

February.—During this month we worked diligently at our translation of the New Testament, Samuel and Sarah rendering us valuable assistance.

On the 21st Samuel Karjarnak had a very severe attack of pneumonia. We took him into our room, and spoke and prayed with him. He became so very weak during the conversation, that he could neither hear nor see. We prayed with him and soon his consciousness returned.

On the 25th, early in the morning he had another very violent turn. It seemed as though he were dying. There was much weeping around him. He perceived it and said: "Do not grieve on my account, because, as you have often heard, believers, when they die, enter into everlasting joy and rest with Christ. You all know that I am the first Greenland convert to Christ; and now it is His will, that I should be the first fruit from among you, to go to the Saviour. If you remain faithful to the end, we will meet again and rejoice together in the presence of God and the Lamb."

For six days he was obliged to sit upright on account of pain. We placed a table in front of him, on which he rested his arms while folding his hand devoutly.

On the 27th Pastor Drachart, who had visited him daily, came to us about four o'clock in the afternoon. We all spoke to Samuel of Christ's love to him. He then bowed his head upon his hands, as though he would sleep; but presently his breath grew very short—gentle and peaceful death was upon him. We all knelt and committed his soul into the arms of Jesus.

As his wife and brother had requested us to bury him as believers are buried, we bore his body to our house. Pastor Drachart assisted us faithfully in this labor of love. We clothed him in a white garment, and placed him in a coffin which we had made for him.

February 28.—The weather being favorable for the purpose, we thought it best to bury him at once. The funeral services were held in our house; which, however, proved too small to contain all who came, such as priests, merchants, sailors, Greenlanders from the Colony and our own people. Four young men carried him to the grave. During the procession hymns were sung. The Greenlanders were much struck with our mode of burial. Hitherto corpses were carried or rather dragged to the grave by the nearest relative of the deceased. All the others keep at a distance, because they feared to come in contact with the dead. Now they saw quite a different scene. Pastor Drachart addressed the people and told them that pious Christians do not die, as men say; on the contrary, they now begin to live and to live forever. We then knelt down on the snow, and committed to his last resting-place, the first fruit of our Gospel-work in Greenland. We thanked God for the blessings of His grace, which we had enjoyed in holding communion with our brother Samuel Karjarnak ever since his happy conversion and baptism.

JOHN BECK.[4]

NEW HERRNHUT, *Greenland, July 14, 1741.*

EXTRACTS FROM A LATER DIARY OF GREENLAND, FROM AUGUST 3, 1742, TO JULY 21, 1743, BY MATTHEW STACH.[5]

August 3, 1742.—We met in conference respecting our next Communion. All the communicants were permitted to attend. I bathed, in spirit, the Saviour's feet with my tears, for His pardoning love, and then spoke with every member of our conference. All our hearts were melted in love. Brother Daniel (Schneider) was with us, as his ship was not ready to sail.

August 5.—Brother Daniel Schneider took leave of us and went on board of his ship, which left the same evening.[6]

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[4] Büdingen Collections. Vol. II, p. 433.

[5] Büdingische Sammlungen, Vol. III, p. 346.

[6] He eventually lost his life at sea.

August 7.—Arbalik's mother died to-day. Arbalik had lived with us last winter. He bids fair to become a second Samuel Karjarnak. This old Greenland mother loved, in her last days, to dwell on the Saviour's calls, of which some came at the 6th, some at the 9th, and others at the 11th hours. She said that she was one of those who were called at the 11th hour. We did not see her during her last sickness, being absent from home. Her youngest son attended her, and by way of a "last blessing," offered up heartfelt prayers, and sang beautiful verses for her as she fell asleep in Jesus.

August 28.—Brother Beck and myself spoke with a heathen woman, N., about her soul. We warned her not to indulge the sinful caprices of the flesh, and assured her that the grace of God had already begun a good work in heart, and that our Church remembered her in prayer, believing that she would soon become a true believer. We besought her no longer to make light of the blood of the Saviour, which had been shed for her. Her heart was so much softened by our conversation, that she began to pray for forgiveness and for grace to do better.

September 16.—A memorial day. We sang the hymn "Welcome among Thy flock of grace,"[7] etc., and read the extract of the London Conference on this day, a year ago, and how the Churches at home had vowed new allegiance to Christ on the following Thirteenth of November. (1741.) We closed the day by prostrating ourselves before the Lord.

October 8.—One of the newly arrived Greenlanders went over to the Colony, and saw for the first time in the Rev. Mr. Drachart's room, a crucifix. This good Lutheran clergyman, then took occasion to speak to this heathen man, about the Saviour's sufferings. The man went home and told the others what he had seen and heard. Brother Böhnisch, who happened to be present when he came, at once began to enlarge on the subject of the atonement, until the hearts of all were deeply moved. These Greenlanders are the very same whom Samuel Karjarnak had visited at their former homes, two years before. They told us, that Samuel had spoken much to them about the Saviour; but that they had not comprehended, at that time, what he said.

October 12.—A woman belonging to the newly arrived party, came to me and asked me to tell her something about the Saviour. I told her, that He had suffered Himself to be slain

[7] Willkommen unter Deiner Schaar, u.s.w.

on the cross for us miserable sinners, and He had thus become the Author of our salvation. She prayed fervently that her eyes might be opened.

October 18.—We divided the Greenlanders, who are living with us, into bands,[8] or classes. The women form four classes under the direction of the missionaries' wives, who have a Greenland sister as an assistant leader for every class. Sister Anna Böhnisch is general superintendent. The men are divided into two classes; one consisting of married and the other of unmarried men. There is also a teachers' class, composed of Greenland brethren, who hold services in the absence of the missionaries. On Sunday evening there is general conference of class-leaders, to which the native assistant-leaders are also admitted.

October 25.—Our Greenlanders moved into their new house, in all twenty-six persons, old and young. Sarah has become quite meek and humble. Arbalik also, is in a good state of mind. All the others are eager to be taught. Eight are learning to read.

October 28.—We held another conference for class-leaders; and explained to the native assistant-leaders the object of the meeting, and besought them to watch over, exhort, and pray for their respective classes. The Saviour was in the midst of us. Sarah offered up an earnest prayer, shedding many tears. The Lord showed us our utter unworthiness more than ever before, and gave us still clearer views for our redemption by blood. The blood which flowed from Christ's wounds is all the more precious to us, as we become more deeply convinced of our own shortcomings and unworthiness. Redeeming love is my constant theme when I speak, and the element in which I live.

November 4.—Missionary Conference. We agreed to administer baptism to five candidates. Their names are: 1. Arbalik, a young man who was awakened through Brother Beck's labors in Kangerme, a station twelve (German) miles away. 2. Nanagiak, whom his countrymen had deserted last Spring. 3. Ukusúk, an old maid, who has lived among us several Winters. She has always been a great scoffer at religion. 4. Issek, sister of Sarah, who had been charged by her mother on her death-bed to keep her among us. 5. Kannoa, Nanagiak's sister. The Lord was very near to us during our conference. Isaak, a Greenlander from the Colony, was also present. He comes to us to learn how to sing.

[8] Gesellschaften.

November 16.—The missionaries and their wives took the boat for Kangerme. They took Sarah with them. Matthew Stach remained at home.

November 17.—I (namely Matthew Stach) explained to the Greenlanders several verses of the hymn[9]: "The Saviour's blood and righteousness," etc., which we had translated into the Greenland language. They are much affected by the hymn, and are anxious to learn it. It contains the very theme on which we are speaking to them from day to day.

November 20.—I continued explaining the above hymn, verse for verse. Whenever I testify of the blood of Christ I feel God's grace in my own heart, and I believe the Greenlanders too, are deeply affected. In the afternoon Ukusúk came and told me that she had a special blessing whilst I spoke to them.

November 21.—The Saviour was very near me while I spoke from the twenty-seventh verse of the aforesaid hymn to its close. I besought them with tears not to suffer the unspeakable love of Christ to be preached to them in vain. Several Greenlanders were melted to tears.

The other missionaries who had gone over to Kangerme returned and reported as follows:

"Our settlement in Kangerme consists of nine houses. We spent the night in the house of Anna, the widow of Samuel Karjarnak, who lives there with her brothers. We met with a very friendly reception. Anna loves to hear of the blood of the Lamb. Her daughter Anuna has long wished to come to us; and so we brought her with us. We reached several houses by boat and others overland. All the Greenlanders listened gladly to our testimony, and we could see that some were touched by it. They said that we spoke, chiefly, about the sufferings of Christ, His crown of thorns, of His marred countenance; and of His blood which cleanseth from all sin; and that they would rather hear of these things than about Adam and Eve!

November 22.—"John Beck spake to the Greenlanders who were gathered around us and besought them to accept the grace which had been purchased for them by the blood of the Lamb. He addressed himself particularly to a woman, who had heretofore manifested no interest in religion. Her heart was now pierced by his words, and she began to weep. May the Lord show her His mercy.

[9] Composed by Zinzendorf, and translated by John Wesley.

November 24.—"There was a great storm, causing the soot in our stove-pipe to take fire. We discovered it in time to extinguish it before any damage was done. We partook of the Lord's Supper with great blessing to our souls.

November 25.—"The storm raged to that degree that our house was shaken.

November 28.—"We took to our boats in the *Fiorde* to visit the heathen. We arrived in the evening and remained two days. We testified to the people that the Lamb of God so loved mankind that He redeemed them by His blood; and that He would take out of their hearts the enmity which they have against Him by nature, and give them new hearts in which the love of God is shed abroad. As long as we talked to them they listened quietly; but that they received the word and pondered it in their hearts as they ought we did not find to be the case as yet. Sarah was with us, and likewise bore testimony how the love of God had come into her heart as she looked to Jesus and His wounds.

December 1.—"As the ice was coming in fast and would soon block our way home, we left; and, after having with much difficulty, rowed through the passages between the pieces of ice, we at last reached home in safety." (So ends the report of the missionary expedition to Kangerme.)

December 8.—This was our Prayer-Day. We read the minutes of the Prayer-day[10] held in Herrnhaag during this month in 1741. On such occasions we feel as though we were among our brethren at home. We four missionaries, Matthew Stach, John Beck, Friederich Böhnisch, and Daniel Schneider, hold services by turns, each one having charge for a week. John Schneider has also learnt to speak to the Greenlanders pretty well.

December 9.— Friederich Böhnisch spoke to the Greenlanders. His tears were more eloquent than his words, his heart being filled with an overpowering sense of God's love and grace. The Greenlanders wept also. He was at a loss for words to express the feelings of his heart.[11]

December 17.—The candidates for baptism were called together and informed that their baptism would take place on

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[10] Gemeintag.

[11] *December 9.*—Friederich Böhnisch redete mit ihnen. Er weinte ihnen was vor, weil sein Herz voll war von des Lammes Gnad' und Liebe, und es weinten einige Grönländer mit ihm. Die Worte wollten ihm nicht zulangen, das, was er im Herzen fühlte, auszudrücken. (Büd. Sam. p. 357.)

the 26th inst. On being asked whether they wished to keep their old names, Arbalik answered: "I give my old corrupt heart to Jesus, so that He may renew it; and if you think proper to give me a new name, I shall be well pleased."

Arbalik will be called Simon; Nanagiak, Noah; Sister Ukusúk, Catharine; Sister Kannoa, Rebecca; and Sister Issek, Judith.

December 26.—Matthew Stach baptized the above five candidates. After they had been baptized, Stach kissed the men, and his wife Rosina the women. The service was closed with a hymn and prayer. An hour later there was a love-feast of which the greater part of the participants were Greenlanders. Thirty-seven persons were present. Some had to sit in an adjoining chamber, for want of room in the chapel. We sang a hymn and prayed, and then, whilst they ate their bread, hymns were read, treating of "Following Christ," "Suffering reproach and shame for His sake;" and of "Christian fellowship." After they were done eating, the entire hymn, "The Saviour's blood and righteousness" was read, and several of its verses sung. A Greenlander, who had been baptized in the colony, when he saw us kiss our newly-baptized converts, asked us what we did when we put our mouths together; for he perceived that this meant a peculiar kind of love which proceeds from within. He had never seen the like before, and did not know what it meant! We then told them of the "holy kiss" (Rom. xvi, 18). We at once introduced the "kiss of peace," and informed our people, that whenever we had our daily meetings, we would kiss each other; but that those who walked disorderly, would not be admitted to that privilege.

January 1, 1743.—We celebrated Rosina Stach's birthday with a love-feast. The Rev. Mr. Drachart from the Colony was present. He remarked, that when he first came to Greenland, he was glad to see us here; but that, when he saw how different our modes were from the Lutheran, he felt uneasy. Ever since 1740, however, having become better acquainted with us, his heart had been with us. He scarcely undertakes to do anything, great or small, without consulting us. Early in the morning Bro. Beck spoke to the Greenlanders. He noticed much feeling among them whilst he dwelt on the blood and wounds of the Lamb, and commended to them His great love. Rebecca and Anguna were dissolved in tears, and said they felt a power in their souls which they were not able to describe; neither was Beck himself able to refrain from tears.

January 8.—Simon, Noah, and the rest returned from Kangerme. They reported that they had been, generally, well received. One man however, withstood them greatly. He charged us with carrying our religion too far, because we spoke only of Christ and refused to make merry as other people do. He said that the baptized people in the Northern Colony were not like we are. They too spoke of God, at stated times, and when it was over they danced and behaved just the same as the other (unbaptized) Greenlanders do, and yet they also wanted to go to God. It seemed to him as though they worshiped one kind of God, and we another! Simon answered him, by saying: Those who profess to be believers, and do such things, show that they do not know Christ, who died for our sins.

February 3.—Three persons were baptized, namely Sakinak, Noah's wife and child. Sakinak is now called Solomon, and the mother and child, Rosina and Elizabeth. After this baptism, Simon and Sarah were united in holy matrimony. This was the first marriage in our Greenland Mission.[12]

February 10.—We rowed over to Kangerme. In the evening we sang some hymns, and I spoke. The whole congregation was moved. They said: "How is it, that we feel so differently when you speak of the Lamb of God, than when we are told only of God and Adam and Eve. What is the use of always talking about God and those two people? We are getting tired of it. But now we hear something that touches our hearts; and here we see and hear our countrymen pray and speak in public, which we cannot do." We told them that Adam and Eve had disobeyed God, and had listened to the evil spirit, and had become as wicked as they (the Greenlanders) are; but that Christ had redeemed them by His blood. They said: "We would like to be converted, but it seems very hard to learn how to pray." We said: "It is not difficult. Only cry to God and say: 'Lord have mercy on us,' and if you are in earnest, the Lord will give you hearts to pray and to praise His holy name." We then read the hymn: "The Saviour's blood and righteousness," and prayed with them.

March 30.—Prayer-day. We read the account of the prayer-day at home on April 1, 1741. The remarkable courage and steadfastness of our Brethren in Surinam interested us deeply.[13]

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[12] Büdingische Sammlungen, Vol. III, p. 37.

[13] See Franz Regnier's Diary. Büdingische Sammlungen, Vol. II, p. 149.

April 25.—News came that a dead whale had stranded on one of the neighboring islands. They manufacture "Sperma Ceti" from its brains. The Greenlanders were frantic with joy, and howled and danced with all their might, when suddenly one fell dead, then another and another, and still more on the next day. They had eaten of the flesh of the dead fish. Some who had fallen sick from the same cause applied to us for relief. The first symptoms are, that the eyes grow dim, the tongue becomes white, and the limbs are paralyzed. They have no pain. They become dreadfully constipated. If they survive 48 hours, they may recover. Fifteen died within three days. Our brother Noah also became sick and constipated. We gave him sweet-oil, which had the desired effect.

May 1.—Noah is worse. He has strong faith in God, and bears his sickness with patience. At 5 o'clock he died. We dug a grave for him aside of that of Samuel Karjarnak.

May 3.—On our way to the grave, we sang the hymn: "The Saviour's blood and righteousness," and then fell upon our knees and blessed God for the grace and mercy bestowed upon our departed brother. Thereupon we deposited this grain into the earth, against the day of resurrection.

July 20.—Our flock of Greenlanders who have been baptized into the death of Jesus now numbers eleven souls. Two have gone to the Saviour. But we are not able to count the great number who love us and delight to hear us speak of the Saviour. The whole country has been stirred up by the gospel, from the beginning of last winter until now.

O thou beloved, blood-washed Church of the Lamb in our own far-off home! Take these poor children on your arms of love, and pray for them constantly. We know that the grace of God, and your intercessions have enabled us, the unworthiest of all your missionaries, to work diligently and regardless of all danger, not counting our lives dear unto us in cold and hunger, and in perils by land and sea. We are but sinners saved by grace and not heroes. We are merely children who would do their Father's will.

I remain your obedient son,

MATTHEW STACH.

NEW HERRNHUT, *Greenland, July 21, 1744.*

NOTE.—Matthew Stach was one of the first missionaries to Greenland. He arrived there May 20, 1733. He ended his days in Bethabara, a Moravian village in Forsythe County, North Carolina.

Bishop Johannes von Watteville, son-in-law to Count Zinzendorf, made a voyage in company with Matthew Stach, from London to Greenland and back, in the year 1755.

In 1785 Von Watteville made a visiting tour to the Moravian churches in North Carolina, and there embraced his venerable friend Stach for the last time. They both wept tears of sacred love and joy.

Matthew Stach died December 27, 1787; and Bishop Von Watteville Oct. 7, 1788, in Gnadenfrey, Silesia.

Matthew Stach's widow, Rosina, died in 1800. Matthew Stach lies buried in the beautiful cemetery at Bethabara; and Rosina at Friedberg, near Salem, North Carolina.

CHAPTER XXXI.

DIARY OF THE FIRST MORAVIAN MISSIONARIES AMONG THE INDIANS IN SHEKOMEKO, N. Y., 1743.[1]

To our Beloved Brethren in Bethlehem, Pa.:

I cannot refrain from sending you a few lines by this opportunity, giving you some account of our affairs, and of what the Lord has been doing among us, since the 9th of April of this year.

It is very evident that Shekomeko is a special object of our Redeemer's love and grace. The blood of Christ manifests its wonderful power in this place, in the hearts of our small flock gathered from among the savage heathen around us. This humbles us in the dust before Him; for it is He alone, that worketh these wonders,—converting bears into lambs, and melting stones like wax. This we have often seen in the past, and still see to this day.

On the 9th of April, 1743, (Old Style,) I wrote our Mission-diary up to date, and forwarded it to my dear brother Anton at Bethlehem.

On the 10th Brother Rauch returned to Bethlehem, via New York City. We accompanied him a few miles, and then took an affectionate leave of him.

On the evening of the same day we had a brief service. Whilst our people were returning home from church, a young Indian, who was very drunk, created a fearful disturbance in Bro. Jacob's house, which was about a hundred paces distant from ours. He threatened to kill every man who came in his way. Thinking that he would presently be arrested, he threatened to stab any man who would dare to bind him, if it took him twelve years to do it! One of our "awakened" Indians (not yet baptized) did him the kindness to bind his hands and feet tightly with straps. The young Indian raved like a madman, and snapped his teeth at the bystanders, like a wild beast. He asked two of his comrades who stood near

[1] Büdingische Sammlungen, Vol. III, p. 252.

him, to unbind him. One of them said to him: "I warned you not to get drunk; and if you had listened to me, you would still be at liberty; but you have bound yourself by your drunkenness, and as far as I am concerned, you may remain so." (The man who gave this answer is now a baptized brother, and bears the name of Joachim.) The drunken savage barked all night like a dog, until he was exhausted and could no longer. He finally became sober and returned to his father's house. Bro. Schmick coming thither shortly after, the poor Indian met him in a friendly manner. Our brother did not let him perceive that he knew anything about the affair. This wild savage has since become quiet and orderly, and we yet hope to win him for Christ. He loves us, and occasionally visits us.

On the 11th we held a church-council and appointed Captain C. town-magistrate.[2] Several statutes were also adopted, to be observed by all who desire to live in our settlement. The object of these rules is that Christ should be honored in this community, and that those who are not yet willing to come to Him, should at least behave like human beings. We did not want to have any beasts among us.

On the 12th, in the evening, I first gave a Bible-lecture. Thereupon our new magistrate, C., requested all the inhabitants of the town to meet in Abraham's hut; where he made known to all, the above named "statutes." Since that time, we have had no disorder. These rules have proved to be a great blessing to our place.

On the 14th Bro. Mack crossed the North River to visit his daughter, who lived in Pachgatgoch. He returned two weeks after, without, however, having accomplished his purpose of bringing his daughter over to us.

On the 15th, towards evening, we had a visit from a number of Indians, (most of whom were baptized) from Wannachquattegoch, or Westenhuk. Their minister is a dissenter. He has baptized nearly every Indian in that place. It is inhabited by about thirty families. Bro. Rauch preached there once; and it appears that some of them love him much.

On the 17th some Indians from Rhinebeck visited us. I preached to them in the morning and Bro. Schmick in the evening. About fifty Indians were present. On the 19th our Indian brethren met and agreed as to the best manner in which to cultivate their land. We gave them advice on several points.

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[2] Gemein-Richter.

A baptized Indian, named Paul, from Westenhuk, came and asked leave to settle among us. He had been baptized six years ago, and had officiated as interpreter to his minister. We took his request into consideration, but did not think it advisable to grant it, at least for the present. I was requested to speak closely with him, so as to ascertain, if possible, the state of his heart.

On the 20th we had a blessed Bible-service. Immediately after, Paul desired to speak with me. I asked our Indian brother Jonathan to be present at the interview. Paul again expressed a desire to move to our place, as he no longer wanted to remain in Westenhuk. I told him that I had no authority to give a decision on the matter of his settling among us, as the place belonged to my brethren. I, however, asked him why he wanted to move hither? He said: "Here you speak words about Jesus, which impress my heart. I have not yet heard any one teach as you do. Our teacher says nothing about the blood of Christ, and, therefore, my heart feels nothing. We remain just as we have always been." I said: "Do you suppose that we will consider you a *brother*, merely because you settle down among us? We call none brethren, but those who have learnt to know their own hearts, how corrupt they are!"

He besought us, nevertheless, to allow him to move hither, saying that he knew well enough that he had not experienced what our brethren had. It was hard, he argued, to live in two places, when his heart is with us and his body in Westenhuk. He said that whenever he saw our mountain his heart cried out: "Shekomeko! Shekomeko!"

I said: "Your minister will say that we have enticed you away from him." "Oh," said he, "let him talk! It is not true. Why does he not tell me what a new heart is? I have asked him; but he seems anxious and troubled whenever I mention the matter. He does not speak the truth;[3] for when I ask him to instruct me, when I have trouble in my soul, he says: 'Oh Paul, you know enough; I do not see what more you want.' Now, this is not true; for I have a dull and stupid heart, and do not understand anything about the blood of Christ.'"

I advised Paul to wait awhile, and the Saviour would direct him what to do. I assured him that I would remember him before the Lord. He then left me. When he reached

[3] Er hat mich belogen.

our brother John's house he began to weep bitterly, and said: "Oh! What shall I do? Your teacher will not have me come to your place." John tried to comfort him, and suffered him to depart. This Indian is shrewd, witty, and well-informed We do not trust him altogether, and therefore proceed cautiously with him.

The 22d was spent by us principally in working on our plantation.

On the 23d we conferred about my intended journey to Philadelphia to attend the "great love-feast."[4] The Saviour gave His approval [by Lot] to my going thither; and so did all the brethren. We accordingly announced my visit to our brethren during the evening service. They too said that they were satisfied, provided I would consent to leave my wife with them, as a pledge that I would return—which I promised to do.

On the 24th Brother Schmick preached in the morning, and I in the afternoon on the blood of Christ, which is the ransom-price for the Indian savage, as well as for all other sinners. The grace of God sensibly wrought upon our hearts.

On the 25th I left Shekomeko. Brother Jonathan, an Indian, accompanied me several miles. While we were on the way, the Saviour gave permission [through the Lot] to take Jonathan with me to Philadelphia; which caused him great joy. We reached the river in the evening. Having left home in some haste, I bethought myself of writing to my brethren, and offering a few suggestions about the management of our affairs.

On the 26th I found a boat, which was about to leave for New York. We set out towards evening. A young merchant was on board. He was a conceited fellow and half-drunk. He insisted on conversing with me on religion; but I evaded the subject and spoke of other things. When I saw, however, that he was determined to force me to speak on spiritual subjects, I told him plainly that he was not in a condition either to speak on religion or to understand what I had to say on the subject; but that I might perhaps feel inclined to talk to him next day. This offended him very much. I went down to Jonathan into the cook's cabin, where he and I at last fell asleep, full of peace and joy in the Lord.

On the 27th the young man of yesterday had become sober. He invited me and several others to take tea with him; which we did. He was very polite, and so, in return, was I.

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[4] Zum grossen Liebesmahl.

On the 28th my dear Jonathan became very sick from the effects of the high and adverse winds and the peculiar motion of the water on his digestive organs!

On the 29th I took a severe cold, and was very ill; but my soul was happy in my crucified Lord. Towards evening I was able, by the help of the Lord, to rise from my couch.

On the 30th we reached New York. Brother and Sister N. and all the other brethren were very glad to see us. They were particularly pleased with Jonathan's simple and cheerful ways. At noon our dear brother, Bishop Nathaniel Seidel, and Bro. S. and wife arrived. The latter couple are destined for Shekomeko and the region round about.

May.—On the 1st I wrote a letter to the brethren at Shekomeko. In the evening the congregation in New York enjoyed a delightful love-feast. My brother Jonathan and myself were present.

On the 2d Brother Sh. left us. I employed myself with writing letters to Europe.

On the 3d Brother N. went out with me to make some calls in the city. We were obliged to tarry in New York another day for want of a boat to take us to Brunswick. On the 5th Brother N., Jonathan, Sister Br. and myself, left for New York. We had a little dispute[5] on the boat, but it was soon over. [Not among themselves, but between others, as seems probable from what follows.—Ed.] There were some Lutheran and Reformed men on board. These fell into a very hot contention on baptism and communion. They at last become so violent that on the 6th, just as we were approaching Brunswick, they took each other by the ears. Had not the bystanders parted them they would probably have fallen overboard: Our Indian brother coolly remarked: "These people have not Christ in their hearts. They talk about Christianity as men talk about strange towns and countries, which they have never seen. One says: 'This doctrine is *so;*' the other says: 'No, it is *so;* and neither knows what he is talking about. They have no apprehension of the things of Christ."

I said to Jonathan: "You are right, my brother. Let us rather love the Lamb of God with all our heart, and adore His wounds, and thank Him that He has shown us a more excellent way." Jonathan replied: "*Gehane*"—it is true!

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[5] "Wir kriegten ein bisgen Händel auf dem Boot; die aber bald gar waren."

Having reached Brunswick we repaired to a hotel; but when Brother Sh. heard of our arrival he and his wife came and would fain have taken us to their home; but Jonathan and I declined; and so they took with them Sister Br., who staid there over night.

On the 7th we reached Trentown (Trenton) during a heavy rain-storm. On the 8th we took the boat, and in six hours reached Philadelphia. I found many brethren and sisters assembled there. They had come from various quarters in order to attend the *great love-feast*. We all rejoiced to meet each other again. I was very weak and sick.

What transpired during our stay here; how the Lord blest us in our love-feasts, conferences and in the communion in the Lutheran Church, is more fully known to your dear Church (Bethlehem, Pa.,) than I am able to tell you. My abode at Mr. B.'s (Benezet) house, alleviated my bodily sufferings very much. My soul too was greatly refreshed.

On June 2d Mr. Benezet took me to Princeton, N. J., in his chaise. He expressed to me his pleasure in being able to do a service to one of Christ's servants. He spoke very feelingly on man's salvation, through the blood and righteousness of Christ. I felt humbled and condemned in spirit at this;[6] for I had heretofore considered him to be nothing more than a mere philosopher or scientist, *i. e.*, an atheist.

He brought me as far as Brunswick on the 3d. His heart was full of the great subject of salvation through the blood of Christ. We stopped at a hotel. When Brother B. left for Philadelphia Brother S. took us to his house. My poor sick body was now cared for very tenderly. I remained there till the afternoon of the following day; when we left for New York in a boat. On the 5th I was again prostrated with a high fever. We were now eighteen miles from New York, where we had expected to remain over night. I prayed to the Saviour to grant us favorable winds. Half an hour afterwards the wind sprang up, and wafted us to New York in an hour and a half—a distance of eighteen miles, at the rate of twelve miles an hour!

When I reached New York I met Brother R. (Franz Regnier) and wife from Surinam, South America. They were very glad to see me once more, for they supposed that I had died ere this.

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[6] Welches mich innig beugte, weil ich immer dachte: das war ein Philosophus, ein Atheiste.

I was so sick that I was obliged to lie down. I remained in bed all next day. All this time I had close communion with my Saviour, and prayed earnestly for my dear Shekomeko.

June 7th.—Brother Regnier returned to the Church—[whether to Bethlehem or to Marienborn, is not stated.—Ed.] I gave him some letters to take along; and then had a conversation with Brother N. on our Shekomeko affairs.

I was very sick on the 8th; but on the 9th I wrote to our Brethren in St. Thomas, W. I., and gave them some account of our labors.

On the 10th I wrote to Bethlehem.

On the 11th we had a letter from Brother Pyrlaeus, Old Milford, New England, stating that he, Brother Schmick and Brother Mack had been put under arrest. Next day (12th) we sent Mr. H. thither. He took with him for Pyrlaeus, besides other necessary things, his Latin documents and certificates.[7] On the 13th I notified our dear Elder, Brother Anton (Bethlehem, Pa.,) of this sad affair. A ship being ready to sail next day I also apprized Brother Spangenberg, who is in England at this time, of the matter.

In the evening Brother H. returned from Old Milford with the good news that our three brethren had been liberated. The details of this affair have probably ere this been reported to the Elders by these brethren.

On the 15th we left New York in a boat, and reached Esopus on the 16th. I had a violent fever at the time and therefore did not cross to the East-side, until the next day. I then traveled as far as J. N.; but as I had frequent fainting-fits, I was unable to reach Shekomeko that day.

On the 18th I again set out, and after wandering about in the woods for several hours, I reached my dear people at Shekomeko about noon.

I found my wife, S. S. P. and P., all well and happy. We were very glad to be together again, and frequently thanked the Saviour for His great mercy. Our Indian people, as many as were at home at the time, came one after another and bid us welcome home. They are indeed a precious people. Every thing had gone right during my absence.

Soon after I had left for Philadelphia, an English minister had come to Shekomeko. He showed great friendship; but his heart was full of deceit.[8] Our white brethren gave him

[7] Documenta et Attestata.

[8] Seitdem ich weggewesen, ist ein Englisher Minister hier gewest: hat sich sehr freundlich gestellt; aber Tücke im Herzen gehabt.

a friendly reception and asked him to tea. He expressed a desire to visit our Indian brethren. We offered no objection. After having been in several houses, and finding that the Indian people had not been very powerfully impressed by his presence, and that they had not made as much of him, as he had expected,[9] he left and proceeded to Wechquatnak, where he offered his services to our Indian brethren as their minister. He very cunningly held out to them various inducements, but in vain. But when he insinuated to our members that we were false teachers, they at once saw through his craftiness and declined his services. He soon after visited another Indian settlement, somewhere between Albany and Westenhuk and remained there several weeks. We hear, however, that he has left. We may perhaps find an opening for a new gospel work in those parts.

About this time it so happened, that an unconverted savage had driven off his wife, because she was baptized and he was not. She sought advice of our brethren, what to do. The brethren then made inquiry of the husband, whether he still considered her as his wife, and whether he was willing to take her back or not? They, moreover, told him to make up his mind on the spot; for, if he did not take her back at once, he would never get her again. When he heard this, he began to weep, and begged his wife to return. He has treated her well ever since; and we have reason to believe that he has been awakened to a new life. Last Sunday he was baptized. His name is Boas. Bishop Nathaniel Seidel baptized him. My wife had, in the meantime, made a profitable visit to Pachgatgoch, and returned home full of joy and thanksgiving.

Brother Isaak made a love-feast for the entire congregation. The Lord blest the meeting in a special manner. In fact, so many pleasant things had taken place in Shekomeko during my absence, that my heart is filled with gratitude and my mouth with praises to God and the Lamb.

On the 19th I preached to my dear Indian people for the first time since my return from Philadelphia. A large congregation had assembled. My heart burnt within me, as I looked upon these dear savage souls. My subject was: "He has purchased us with His blood." We felt the presence of the Lamb very sensibly.

On the 20th our Indians prepared some bark, wherewith to cover our church. In the evening, we had a precious love-

[9] Und eben nicht grose Reflexion auf ihn gemacht wurden.

feast with all our baptized people. We spoke to each other, of the grace which the Lamb of God had shown to them and to us in bringing us together once more. The peace of God ruled in all our hearts.

On the 21st our dear brother Mack and wife, arrived from Pachgatgoch, and Brother P. went to the river to fetch some of our goods.

Brother P. returned on the next day; the 22d. To-day I again fell sick. In the evening we had a conference concerning our next Communion. On the 23d I wrote to our brethren in Pennsylvania, and to those in Bethlehem in particular. I also spoke closely with every soul in our house. In the evening our white members (the mission-family) partook of the body and blood of our Saviour, and enjoyed a feeling sense of His love. We all fell on our faces before Him, and consecrated ourselves anew to His service.

On the 25th Brother Sh. gave a love-feast. On this day, a year ago, he for the first time worshiped with this congregation. We also called to mind the fact, that our brethren in Europe celebrate the Communion on this day. We then held a conference and set apart five persons for baptism. Our next Indian Communion will be held on Monday. On Sunday the 26th I preached to a great multitude of Indians. At noon we gave a love-feast to our members from Pachgatgoch. In the afternoon Brother Sh. preached in the English language, after which the ordinance of baptism was administered. Brother Mack baptized two persons from Pachgatgoch, and I three from Shekomeko.

Pachgatgoch.	*Shekomeko.*
Old James: now Simon.	Frederic: now called Joachim.
His wife: now Sarah.	Tachtannoa: now Debora.
	An Indian girl who has no name: Abigail.

Perceiving that the enemy was loth to abandon his prey, especially in the case of Frederic, and Tachtannoa, we stood before the Lord in their behalf and bid Satan get behind them. We commended their souls to the Spirit of the Lamb, and then baptized them into the death and blood of Jesus.

BÜTTNER.
MACK.
SCHMICK.
PYRLAEUS.

SHEKOMEKO. *August, 8–18, 1743.*

INDIAN MISSION IN THE STATE OF NEW YORK.

On the 22d of February, 1742, C. H. Rauch baptized the first three Indians of the Mohican tribe of Shekomeko, New York. The ordinance was administered at Oley, (a defunct Moravian church) in Pennsylvania: The following anonymous report of an Indian town, is found in Vol. II, Büdingen Collections, p. 930:

"The Indians now have eleven winter-houses. Several more are to be built; and it is very likely that all our people in Waichquathnack will remove hither. We live on a mountain, and they in a valley. When Waichquathnackian people will have returned home from their hunt, several of them will be baptized. There are some excellent souls among them, the fruits of Brother Isaak's preaching. This Indian brother is a great witness for Christ. Wherever he goes, he testifies with power and effect of the Blood of Christ. The blessed Saviour has, during the past five weeks, done great things for him. He is becoming more and more sedate and correct in all his ways.

The two most useful converts in Waichquathnack were, formerly, among the foremost officers of the devil. There were no worse Indians in the tribe than they. But now, since they have been apprehended of Christ, they are like lambs; and when we shall have immersed them into the blood of the Lamb, they will, no doubt, prove to be true lambs of Christ's flock.

It is remarkable that the worst and wildest of these Indian savages are among the first converts. Oh! how wretched and abominable do those (whites) appear before Christ, who are good and righteous in their own eyes.

At our next baptism there will be, I think, eight or more candidates who have hitherto stood in the foremost ranks of ungodly sinners. I look forward to that occasion with great joy.

The grace which has been bestowed upon these wild savages is most remarkable. And we, the Lord's poor children, sit by and behold what the Lord is doing, and rejoice over it all, with exceeding great joy.

Dear Brother, when I look upon our heathen brethren and remember what they were, and what they now are, I am overwhelmed with humble joy. It is impossible to describe the fervency of Abraham, the brotherly affection of Jacob, the zeal of Isaak, the contrite spirit of Joshua, the spiritual gifts of John, the willingness to labor, and the devotedness to

Christ of Jonathan, the earnestness and inspiration of Sarah, the meekness of Esther, and the childlike simplicity of Rebecca. To the Lamb be all the glory! Even so! Everlasting thanks for the blood, which sheds forth its power into every soul that draws near to Christ.

All our other members are doing well. They are humble in heart, and living in the full enjoyment of the grace of God; but those souls, which are named above, are certainly miracles of grace.

You have seen them, and you know them well: but, my dear brother,[10] when you will meet Abraham in New York, you will rejoice over him anew; for the grace of God is working mightily among His people; and it will not be long, before this congregation of Indians will, in all respects, resemble an Apostolical Church.[11]

My well-beloved brother Mack and myself have just had a long and close conversation (eine lange und gründliche Bande) with our Indian brother Jonathan. He is as tame and affectionate as a lamb. We were filled with astonishment when he told us, how he had felt ever since his baptism. We were amazed at the great change which has taken place in him. I wish that all the single brethren in our home churches could have heard him speak. Many a one would have learned a good lesson from the words which fell from the lips of this wild Indian.

LETTER FROM A ROYAL JUSTICE OF THE PEACE TO A MISSIONARY (RAUCH) IN SHEKOMEKO.[12]

I shall be very happy to hear that these lines have found you in Shekomeko well and happy.

I am very sorry that I did not meet with you on my recent visit to Shekomeko. I presume your bodily weakness prevented your being there at that time. My stay there was to me most agreeable; and I left with very delightful impressions.

The faith of the Indians in the Lord Jesus Christ; their simple and straightforward manner; the deep feeling wrought

[10] Count Zinzendorf.

[11] Fennimore Cooper, the novelist, refers to this period of Moravian Mission work among the Indians in his "The Last of the Mohicans," "Pathfinder," "Deerslayer," and other Indian tales.

[12] Eines Königlichen Richter's Schreiben an einen Bruder in Schekomeko. Büd. Samm. Vol. III., 28.

in their hearts by the blood of Jesus, and by the word of His grace which you preach to them affected me deeply, and convinced me that God is with you of a truth.

It seemed to me as though I saw before me a flock like that of the early Christians. Their old men sat on benches, or, for want of room, on the ground, and listened with grave and solemn devotion to the words of Brother Pyrlaeus, as though they would drink them in as they were flowing from his heart. John (once called Tchoop or Job) was his interpreter, and did his part admirably. I consider him a man whom God has anointed with spirit and with power. I do not understand the Mohican language perfectly; but I can comprehend their ideas, as they are indicated by their peculiar mode of delivery, as well as any European in this country. In short, I consider it one of greatest privileges and mercies of my life that I have been at Shekomeko. The words: Jesus Christ, the same yesterday, to-day and forever, came to my soul with new life and power, as I saw, seated before me these Patriarchs of the Aboriginal American Church, being so many witnesses of the sin-atoning sacrifice of our Lord Jesus Christ. May their prayers go up as a memorial before God; and may Heaven defend them against their enemies.

That God Almighty may give you and your brethren an open door to the poor heathen is the heartfelt wish of your humble and sincere friend, CONRAD WEISER.[13]

METHOD OF CONVERTING THE WILD INDIAN.

1. Daily walk and prayer.
2. Singing and prayer in the presence of the Indians.
3. The Lamb of God.
4. Who is He? He was slain as a sacrifice for us.
5. The depravity of man.
6. Man's redemption.
7. The Lamb of God became a Man for our good.
8. Prayer for the heathen.
9. Christ is addressed in prayer as the Creator of the world.
10. Explanations adapted to their comprehension.
11. Personal conversation when desired; but not too much of it.
12. Dwell on man's evil heart of sin and unbelief.
13. Spiritual and physical death.

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[13] Cranz's History of the Brethren, pp. 360, 361.

14. The resurrection-call out of hell and out of the earth.
15. The heart's desire for Gospel truth; and its indifference and unbelief.
16. Desire is changed into love.
17. Love is sustained by hope.
18. The sacraments.
19. Baptism in the name of the Father, Son and Holy Ghost.
20. Explanations, if called for.
21. The Son has created, redeemed and sanctified all who come to Him. That at the name of Jesus every knee should bow, etc. (Philippians ii., 10, 11, etc.)
22. Looking for the revelation of the Trinity to the heart and mind by the Holy Ghost.
23. Prayer to Jesus, the Lamb slain, as our Lord, God blessed forever, the everlasting Father, etc. (Isa. ix, 6.)
24. The Trinity, spoken of as the Father of our Lord Jesus Christ and His Holy Spirit.
25. The Divine Being, on whom all things depend, and to whom all things tend is Jesus, the Lamb, the Saviour.[14]

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[14] Büd. Samml., Vol. III., p. 90.

CHAPTER XXXII.

THE CHEROKEES.

LETTER FROM GEORGIA, JUNE 19, 1740.[1]

DEARLY BELOVED:

Praise be to our beloved Head and King, for His mercy and faithfulness towards His people everywhere. Through mercy I have been brought hither safely. I arrived on the 18th of last May. On my way from Charleston, S. C., I was attacked by a fearful distemper, but I felt assured that the Lord was with me and would help me. I had not the pleasure of finding any of the brethren in Savannah. They had gone to Philadelphia, Pa., on Mr. Whitefield's sloop. Mr. Whitefield went with them. In this matter also I resigned myself to the will of the Lord, knowing that He doth all things well. And so it proved. I went to Mr. Whitefield's house and found some of his people there. They besought me to stay with them. I was very thankful to do so, as I had grown so weak that I could scarcely stand or walk. They took very kind care of me during my illness. All doubted my recovery except myself. On the 28th, this being a general prayer-day of the Church the Lord showed me His saving power. It was on this wise. I was thinking of my dear brethren at home, how they on this day were lying at the feet of Jesus and remembering me in their prayers—when suddenly the most dangerous symptom of my distemper disappeared, and I began to grow better forthwith. Before long I had recovered my former strength. All my friends were astonished at this. As for me I am deeply bowed before the Lord for His great mercy, and cast myself down at the feet of Sovereign Love. I take fresh courage to venture all for Christ, whether it be life or death. All I wish for is to be wholly Christ's.

I have received visits from several clergymen, but I find them greatly prejudiced against our Church. They questioned me closely on many points. They were particularly exercised on the doctrine that whosoever believes on Jesus Christ, can

[1] Büdingen Collections, Vol. II., p. 136.

be delivered from the power and dominion of sin and need no longer struggle and fight against it in his own strength. I ventured to say to them that a man who has experienced in his soul the mysterious power of the cross and death of our Saviour, does not find this victory over sin an impossible thing, inasmuch as he is fully assured that the Lord became an all-sufficient sacrifice for sin, and that he has freed us, not partially, but wholly from its power and penalty. He is a perfect Redeemer; and the sinner who has come to the cross, and has experienced the power of the atonement, well knows what Christ does for him. A believer overcomes sin simply by looking unto Jesus hanging on the cross.

A clergyman said to me: "Your Church occupies lofty ground, and stands upon a high rock!" I replied: "Even so; and that rock is Jesus Christ our King; and on Him we will rely forever!"

At present, I am situated thus: I am living in Mr. Whitefield's house, and have not yet been able to do anything for myself. It is rather late to sow and plant and work in the garden. Our brethren lent their house to Mr. Whitefield until his projected school-house will have been finished. Its occupants, of course, have the use of the garden. No work can be done on the plantation as the fences are down, and no present prospect for rebuilding them. As the inmates of the house wish for a garden near at hand I offered to lay it out for them.

I believe that I may do some good here. They all seem well-disposed towards me. As far as my knowledge of their language permits, I endeavor to testify to them of the corruption of the human heart, and of the cross and death of the Lamb; and I know that they hear me gladly.

My desire was to go to the Cherokees[3] immediately, and find some employment among them, in order to learn their language; but I delayed doing so, as I could not find any of that nation in this part of Georgia. I, moreover, learned that their settlement is three to four hundred miles distant from here. My original plan was to go among them, and sacrifice my all to their service. The brethren had sent me to Georgia, and bidden me to remain here. I inquired of the Lord [by Lot] whether I should stay here or proceed immediately to the Cherokee country, and received direction to remain where I was. This decision caused me to think that

[3] In the German original, this word is rendered Schirikiesen.

ere long some more brethren would be sent hither from our home-churches.

I believe that the Saviour will yet establish a good work here. Mr. Whitefield's preaching makes a powerful impression, and I think that there will be work for us to do among this newly awakened people. Mr. Whitefield will probably visit our church in Marienborn, in the course of the year.

On the 16th of this month, Mr. Whitefield came back from Philadelphia, and told me he meant to establish another school for negroes in Pennsylvania, and that the brethren were building a house for the purpose. [At Nazareth, Pa.]

On the 14th I visited Irene, but found none of the "Kricks" (Creek Indians) there, except women only. The men had gone with General Oglethorpe to fight the Spaniards. Their king, Domischat, is dead. I commended them to God in prayer.

The Cherokees weigh heavily upon my heart. My dear brethren, if we wish to do that people any good, we must settle down among them—so as to learn to know them thoroughly, and preach Jesus to them. There is, at this time, great mortality among them. The small-pox has broken out and swept away, over two thousand in a short time. Poor people! I still think the time will come that the Saviour will bring me among them, for they belong to Him, and he will give them to us. They believe that God has sent this fell disease among them, because of their *drunkenness*. Formerly, they had not been addicted to this vice.

My dear brethren, think of me, and send me a few lines, even if you see fit to chide me. If you do so, it will be as an ointment on my head. The remembrance of what I have experienced of the Lord's grace breaks my stubborn spirit; and bows me down at the foot of the cross. The Saviour becomes more precious to me, every day—and I feel, more and more, that I am naught but dust. To-day I held, by request, a German service. The Germans wish me to do so twice every Sunday; and I gladly comply. I send greetings to all the brethren everywhere, and commend myself to their intercessions, as one of the least of the brethren, happy and contented where I am.

JOHN HAGEN.[4]

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[4] No kinsman of mine. I am the unworthy son of a worthy sire, John Joachim Hagen, of Polkern, Altemark, Prussia. He spent some of his best years as an assistant-missionary among the Indians in Canada and

The above letter shows at how early a period the project of evangelizing the Cherokee Nation had been entertained by the Moravian brethren. In 1801 (sixty years later), Abraham Steiner and Gottlieb Byhan, from Salem, N. C., began to labor among the Cherokees in Northern Georgia. Two flourishing stations were the result, Springplace and Ochgelogy; in the history of which the names of Gambold and Smith appear. This Mission was established sixteen years before the American Board commenced their work among that people.

When, in 1838, the Cherokee tribe was forcibly removed beyond the Mississippi, the Moravian Indians re-established themselves at New Springplace and Wood-Mount in the Cherokee Reservation of the Indian Territory.

Ohio until he could no longer; and returned, a cripple for life from malarial disease, to Salem, North Carolina. His memoirs may be found in the *Nachrichten*, published by the Moravian Church in Germany. F. F. H.

CHAPTER XXXIII.

DIARY OF THE MORAVIAN BRETHREN IN SURINAM, SOUTH AMERICA, 1740, BY FRANZ REGNIER.[1]

We arrived at Paramaribo, Surinam, October 3d, 1740. The text of the day was: "Praise the Lord all ye Gentiles; laud Him all ye people." (Rom. xv, 2.)

I went to the Governor, and showed him my pass, and also an open letter from the Surinam Company of Amsterdam. He asked me what I expected to do here? I answered, that I wanted to establish a plantation, in company with my brethren, who had come here before I did. He said that he had no land to give us, except such as was very remote from the city and totally uninhabited. He offered all kinds of objections, but treated us kindly, and tried to persuade us to remain in the city, and carry on our trades and other occupations. He offered us a building-lot in the suburbs, but we declined, as we preferred living on a plantation. The Governor threw so many obstacles in our way, that we went home without having accomplished any thing. He told us, among the rest, that we would not fare any better than others who had gone into those wild, uninhabited forests, and that we would probably die there, and then all the aid that he had given us would be thrown away. He told us to go home, and reconsider the matter.

We did so, and in a few days visited him again, and told him that we had resolved to stay in this neighborhood, and if possible, buy an old plantation.

October 25.—We purchased a plantation near by from a Jew. The deed was duly recorded and registered in the city, and signed by two Notaries-Public.

The plantation cost 300 guilders. We paid 200 out of our own means, and borrowed 100 from our friend Mr. B., a silver-smith. We have no other debts, and need not make any more. Our plantation is only two and a half miles from the city.

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[1] Büdingische Sammlungen, Vol. II, p. 149.

This evening, contrary to expectation, so large a number of persons attended our Service of Song, that the house could not contain them. We at first thought they had come out of mere curiosity, because heretofore only two or three Lutherans and Mr. B. had visited us. But so many attend our daily evening worship, Jews as well as Christians, that scarcely one half can get inside of the house, and are compelled to stand in the yard. Several persons who understood German (hoch-deutsch), both Jews and Christians, desire to sing along with us.

We cannot as yet live on our plantation. We must, first of all, build a house. There is an old hut here; but it is very small, and so rotten that we are afraid it might tumble down over our heads. There are several orange and cocoa trees here, but things generally wear a wild look. There is work enough for fifty more brethren.

November 1.—The Attorney-General (Fiscal) cited me before him. We all besought the Lord to sustain me during the interview. He charged me with holding religious meetings in our house. I told him, we had a daily service among ourselves. He then informed me that such services were nowhere more strictly forbidden than just here.

I answered that the Surinam Company had allowed us to hold these meetings, whereof Mr. H., and Mr. M. and his own brother are witnesses.

He said that he was willing to believe us; but that our mere word was worthless, unless we could produce evidence in writing. I showed him my papers, and amongst the rest a copy of the contract, which S. had made with the company, and directed his attention to articles six and eight, in which the aforesaid permission was plainly given. He at first seemed to think that we did not fully comprehend the matter, and tried to make us believe that we were merely allowed to hold to any faith we pleased but by no means to engage in open religious exercises.

I again pointed to the eighth article; and particularly to the answer, commencing with the Latin words, *Fiat*, etc., in which permission to hold meetings was plainly conceded.

He now asked me, whether I was a learned man (ein Gelehrter)? I said I had studied, and was a physician.

He said he was an advocate; and that even if the Society had permitted us to hold meetings, he would not allow it, for we would in the end, get every body to join our church. He insisted that if we wanted to sing and pray, every one must do so for himself, and quite alone, and under no circumstances when assembled together!

I answered that we lived together in one house, ate and drank together at one table, and that we must needs also sing and pray together. He was firm, however, and told us that he had sufficient power to restrain us, and that we would soon feel that power, if we disobeyed him.

I at last said to him, that he might do as he pleased; but that as long as we lived, ate and drank together, we would likewise sing and pray together.

He finally said that he had no more time to talk to us, and that we should go about our business, and be obedient. I returned home and told the brethren. We all felt more disposed than ever to keep up our meetings and that same evening we had a more lively meeting than ever before.

November 2.—All our brethren were cited before the (Dutch Reformed) Church-Council of Paramaribo!

They asked who had permitted us to hold meetings for singing and prayer, and by what authority we did so?

I showed our "Order;" and said that this was our old, and customary way of worship.

They next asked: What is your faith?

I answered, that we believed in God Almighty, Maker of heaven and earth, and in His Son, Jesus Christ, who was God with God, from all eternity, and that the Son had come down to the earth to redeem mankind from sin, etc.

They then said, that they had been informed, that we taught that the Father had forced His Son to die, etc.

We answered, that He had come in grace and mercy, and of His own free will; because if He had not done so, we could never have been redeemed.

They asked whether Christ had died for *all* men? whether he had brought His body with Him from heaven? or whether He had received it from the Virgin Mary? because these are points (they added) over which there are great disputes in our days.

Our answer was, that we were plain farmers and mechanics who did not wish to dispute with the learned men of the land; but that we believed all that is plainly declared in the Bible, and were very far from trying to wrest its meaning. As we understand it, it simply declares that Christ has died for the sins of the whole world; and we believe this, because it is so written.

But all those questions about which learned men love to dispute, we leave to them to settle.

They then asked us to leave the room. After a while they called us back again.

They said that, inasmuch as we lived together, they could not well forbid us to worship together, but still this ran contrary to the decrees and ordinances[2] of the land, which none dare transgress, nor was it permitted in our contract, as appears from articles six and eight.

I asked them to show me in what particular our mode of worship was *offensive?*

The said because, in your meetings, you take a text from the Bible and explain it; for the little book[3] from which you read every evening, is composed only of texts of Scripture. They said in addition, that every one has a right to read the Bible; but that their Church Decrees forbid men to expound it who were not salarized by the Company. They also showed us the book, called the Placat, containing a decree which says, that if any Missionary, whether Elder, Priest or Deacon, who is not salarized by said Company, dares to expound God's Word, or administer the Lord's Supper, he will, after the first and second warning, be considered a transgressor[4] and dealt with accordingly.

I explained all this to the brethren in German. Inasmuch as the Saviour has not bound us down to any particular method, we concluded to yield, and to be subject to the "powers that be," in as far as the cause of Christ did not suffer by our so doing. Have we not Christ and His word in our hearts, and may not the mouth speak out of the abundance of the heart? We will henceforth, in our services of song, expound no particular text of Scripture. They also required us, not to allow other people to come into our house, whilst we held our services. I said that our house was generally full of people, before we returned from work, and that we could not and would not drive them away.

But we told the Council that, as far as we were concerned, they might, if they chose, forbid the people to come to our services.

They then demanded that we should change the time of service several hours earlier or later, so as to compel the people to stay away.

We answered that we could not hold them earlier, because we must needs work late on our plantation, so as to have the benefit of the cool night, after the heat of the noon-day sun.

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[2] Wider das Placat und Ordinançe des Landes.

[3] The Text Book.

[4] Wird als Uebertreter angesehen.

But to satisfy them, we agreed to hold our services at a later hour. They seemed pacified and suffered us to go.

This evening we met late in the night; but the people had come as usual, waiting in the house and in the yard, being unwilling to go away. We omitted reading the Daily Text, or any passage of Scripture. After singing and prayer, I delivered an address (knowing that many Jews were present) on the people of Israel and their Levitical laws; showing from Biblical history, that an observance of this law did, indeed, advance their temporal prosperity; but that the salvation of their souls could only be obtained through faith in our Lord Jesus Christ; and that this faith fills the heart with great joy and peace.

As soon as I was done, Brother Hadewig availed himself of the liberty given by Paul to every one who is present in a Christian assembly (1 Cor. xiv, 31), and made an edifying address on the constant peace and happiness of God's children and their undaunted courage in the service of Christ. Just as he had commenced speaking, the Fiscal arrived, at the head of a squad of policemen, and was about walking in, with his hat on his head, and wearing a very sour face. I looked at him sharply, and yet good-humoredly, and with a smile on my face, for just so I felt. The whole congregation remained seated, until the service was at an end. I believe that our enemies could see in our faces, that we were quite composed and cheerful. The Fiscal too, saw this and did not venture to come in, but, taking off his hat, stood outside. Hardly was brother Hadewig done speaking—his address, by the way, had been quite lengthy—the Fiscal hurriedly stepped in, and said, that the Church-Council, had ordered him to prevent us from holding prayer-meetings, and commanded us, in the name of the Governor, not to do so any more; and that if we refused to obey, we would be sent to jail, especially I, who he said was the instigator of the whole affair.

I then told him, that we had been before the Church-Council and supposed that the matter had been settled there. He told me to hold my peace. I rejoined, that the Surinam Company had given us permission to hold meetings. He answered, that their permission did not amouut to anything—we were the subjects of this government, and must obey. I looked at him with a cheerful and confident smile, and so did all the brethren; whereat he grew very angry, and asked whether we had come here to laugh, and to make sport of him? We replied, that we were not laughing at him;

but, as God had poured out His grace into our hearts we were in the habit of wearing pleasant faces. "So! That is your habit!" said he; and forthwith called upon a soldier and ordered him to seize me! I arose and advanced towards the soldier with a serene look, and great boldness of speech. On seeing this, he called the soldier back, saying: "I did not mean that you should arrest him *now;* but I will have it done the next time you meet for prayer. Why cannot every one of you pray alone and in secret? If you hold another prayer-meeting you will all go to jail!" But we stoutly refused to comply, looking at him all the while, with smiling faces; which, when he saw, he also laughed outright, and went his way.

November 3.—The Governor called and said, that it was a very good and edifying thing to sing and pray—but that he did not want us to hold *public* meetings. We at last yielded and held our services with closed doors; but, nevertheless, many Jews, and some Lutherans came, and listening on the outside, heard every word through the board wall.

November 5.—This evening we spoke with a *Rabbi*, his wife also being present. After a long conversation on the subject of the Messiah, he said that he could not see any great difference between their religion and ours, except that we have three gods. I asked him, whether he had ever read the Cabbala? He said; "Yes! a little!" I told him, that the chief difficulty between them and us on the subject of the Deity, arose from a misconception of terms. When *we* speak of the Son, we mean the eternal Logos, or the Word by which all things were made, and that this Word is the Messiah who, according to Daniel, was to come on earth, and suffer for mankind; and that I was certain, that He would come again in His glory. As for the Holy Ghost, we believed that He is the Spirit who moved the prophets to speak and write as they did. When we speak of the Father, we mean that Ineffable Being, whose very name the Jews did not dare to utter." He and his wife seemed satisfied with my imperfect explanations and shewed me much love. A few days after I had occasion to go to the Rabbi's store (for he was a merchant) to purchase some necessary household articles; but I could not persuade him to take any money. He said, that he was glad to be able to do us a service.

We are now working on our plantation. Bro. Meiser works at his trade; and Bro. Steiner is busy finishing our plantation-house. Mr. B. offered us three negroes to help us

build. He is a God-fearing man. Hearing that the government tried to stop our prayer-meetings, he remarked that they had better keep the people from going to the taverns, and from indulging in gluttony, drunkenness, fornication, etc.

There are so many surgeons and barbers in the city who profess to be physicians, that I have but little to do in the medical line. There are several diseases among the negroes, which are said to be incurable. I offered to cure them. Four weeks ago, Mr. B. sent me one of these sufferers, on whom to try my skill; and now he is perfectly well. When the neighbors saw this, they promised to send us some more patients, as soon as our new house is finished. We will put up a small building, expressly for them, in order to be able to nurse them properly. If we effect some more cures, we will probably get more patients; and we believe that this will afford us an excellent opportunity to speak to them about the Saviour.

We are living together very happily. If I did too much, or too little in our affair with the authorities, I beg the Brethren (the General Conference at Marienborn) to be patient with me, and to instruct me how to do better, etc.

I am your humble fellow-servant,

JOHN FRANCIS REGNIER.

SURINAM, *November 12, 1740.*

CHAPTER XXXIV.

EXTRACTS FROM THE DIARY OF GEORGE SCHMIDT NOVEMBER 15, 1739, to NOVEMBER 18, 1741— SHOWING FORTH THE WALK AND CONVERSATION OF THAT SERVANT OF GOD, AMONG THE HOTTENTOTS.[1]

1739. November 15.—This morning the wife of Matthias, and the wife of Kyb, went to the Kraal—a village, or collection of huts. Matthes and Duncker went also. Frederick and Africo are sick. I visited them in the evening and found them getting better. When I reached the strawhuts I found the sister of Mose there; she having just returned from the Kraal. I asked her whether she felt well? She said: "No! my conscience is gnawing me constantly." I said: "Did I not tell you long ago that there is no rest except in Jesus?" She said: "All that you say about the Saviour is eternal truth; but I feel ashamed to come back to you, for, whithersoever I go, my conscience troubles me constantly." I said: "If you are willing to give ear to the Words of Christ, I, for my part, am willing to overlook your past errors. But if you seek after pleasure in the ways of sin, and if you suffer yourself to be led away by the wicked devices of the devil, and stay away from Christ—I can not prevent you from going where you will."

"No," said she, "I am losing my former pleasure in sin. In the evening I expounded the 8th chapter of Matthew, from the 13th verse to its close.

November 16.—I sent Kyb to the station after bread.

November 17.—I did not give instruction to-day, but labored in the field with my Hottentot people.

November 20.—The men cut barley to-day; but the rest of my people attended instruction. In the afternoon I went into the forest to fetch wood. In the evening I explained the third chapter of John.

November 21.—This morning Mose and William went to

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[1] Büdingen Collections, Vol. II. p. 78.

the Kraal. In the evening I explained 1 Peter, chap. i. Africo remarked: "Every thing you say to us is true; but we are a queer people."[2] I said: "The Saviour will grant you all the grace you need, if you come to Him in faith."

November 24.—To-day I received a visit from a widow and her son, both from Dragerstein (a village not far from the Cape of Good Hope;) and from the wheelwright,[3] who had been here before. During our conversation I was led to speak first of the brute creation; second, of the wretched condition of man; third, of the Saviour's love in assuming the form of man and in dying on the cross, and shedding His blood for the redemption of all mankind; fourth, and that all those who will not believe in Christ and accept His merits have no part in this salvation, but remain accursed forever.

They desired to be present when I taught my people, after which they went their way. The wheelwright remained with me; and I expounded to him the way of God more perfectly. In the evening I explained the 34th Psalm.

November 26.—To-day I went out with my people to work. I spoke to Africo about the miracles which Christ wrought; after which, I corrected three boys with the rod, who had been running around during the night.

November 27.—I visited my neighbor, and asked him how he did? He said: "I am doing a little better." I spoke to him of the blood of the Lamb, which is the great ransom-price paid for the world's salvation. I then showed him the fifth of Count Zinzendorf's discourses held in Berlin in 1738, on the words "Secured and Delivered" (Erworben and gewonnen.) He set out for home in the morning.

None of my people came to instruction. To-day I explained the third chapter of Romans.

November 30.—In the morning I taught school; and in the afternoon I worked with my people at our threshing-floor. I spoke with Africo, how we ought to redeem our precious time in seeking by the grace of God to become men who are created anew after the image of God." He said: "I believe you."

December 1, 1739.—In the evening Sister von Printz came home. She visited me and said: "I have not been sufficiently watchful." I said: "What have you done?" She replied: "I have danced, and stopped praying." I said:

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[2] Wir sind doch ein wunderliches Volk.

[3] Germanice "Wagner."

"What harm does that do *me*? When you are with us you seem to lend an ear to the Saviour; but as soon as you go to the Kraal, you do what you said you did. If you think that it is mere idle play to serve Christ, and that dancing is better, you will some day find out your mistake." She then went home.

William and Mose came to see me. I asked them where they had been staying so long? They said: "At the Kraal." I said: "You folks act very badly. You do not treat me as an honest man ought to be treated. When you went off to the Kraal you said that you would return soon; and now I hear that you have been going from one Kraal to another. You have stayed away a long time. I have often told you that those of you who do not obey the Saviour need but say so, and you are at liberty any day to go whithersoever you want to go." They gave me no answer and went home. In the evening I held a service. William and Mose were present.

December 3.—In the afternoon Sister von Printz came to me with her book and said: "I can not obey the Saviour." I said: "The reason is because you would rather believe what the Devil tells you than what Christ says; and, consequently, as you believe, so will it be done unto you. If you do not desire to learn any longer out of this book just leave it here, and go your own way"—which, accordingly, she did.

December 7.—I had a visit from a farmer and his son who happened to be traveling by our place.

December 9.—We trod out some of our barley with horses.

December 10.—I had a letter from Adam Hendel, Middleborough.

December 12.—Early in the morning after prayers William and Mose called and told me that they were going to the Kraal. I asked them what they wanted to do there? William said he had a notion to get himself a wife there; and Mose said he wanted to go along with him. I said: "You well know what advice I gave you long ago, namely, that you ought, first of all, learn to know the Saviour's love in the pardon of your sins. If I knew you to be Christians I would have less objection to your going there." I had told them some time ago that unless they came to Christ I did not wish to meddle with any of their outward affairs; they might do as they pleased.

In the afternoon I was taken ill with a severe pain in my breast. Africo likewise took sick.

December 13.—I felt a little better and held a service. I sharply reprimanded my people for their slothfulness in learning their lessons.

December 14.—After the lesson-hour I had the remainder of our corn trodden out. We call it corn—but with you it is wheat. Most of our bread is baked of wheat flour. They have mills near the Cape and grind the wheat fine; but many grind it by hand.

In the afternoon I spoke to my people while they were at work on the threshing-floor about the "grain of wheat," of which the Saviour spoke. (John xii, 24.)

December 15.—I did not teach to-day, as my people had to work in the garden. I went out into the mountains to gather wood, but came home without any.

December 18.—A Hottentot came to Africo from the Kraal and said that the Bushmen (Robber-Hottentots) had taken their cattle, and asked for help to recover them. Africo and Kyb went with him on horseback. The others remained with me and attended instruction. In the afternoon I heard loud yelling and laughter among the boys in the strawhuts. I went there to reprimand them; but there sat Matthes, Bubbe and Dukker, and shot off arrows, which the boys ran and fetched back to them. I reproved the men for being the cause of all this noise. Matthes answered: "Yes, it is our fault."

December 20.—Africo returned home after the cattle had been recovered from the Bushmen. There was an engagement—in which eight Hottentots from the Kraals were wounded; two of whom have since died.

December 23.—After school I helped to thresh out barley. At noon a farmer came up on horseback on his way to a village. I spoke to him about Christ and the way of salvation. I made inquiries of him about the Caffirs, among whom he told me he had been twice. I asked him about their mode of life? He said, 1. That they were far more industrious than the Hottentots about here. They sowed a different kind of grain and cultivated gardens. 2. They were not of a nomadic disposition, moving from one place to another. They lived in huts and remained permanently in one place. 3. They are very numerous and 4. own much cattle. 5. They are quick-witted, but very immoral and shameless, most of them going about in a nude state. 6. Their language is different from the Hottentot—having no lingual sounds. 7. They are a merry people and dance every evening before they go to bed.

I asked him about the road which leads to this people. They told me that there was a good wagon-road; but also several rivers, which, when swollen by the rains, might cause a detention of four or five weeks, before they get shallow enough to cross. Many Hottentots and Bushmen live along this route. The Caffir country he said is about one hundred miles from the Cape of Good Hope. My heart leaped within me with joy at this intelligence!

He remained with me three hours and then traveled on. In the evening I expounded Matt. xxiv.

December 28.—A man came to me from the post on horseback, and said that the Corporal had returned from the Cape, very weak and sick and wished to see me. I got myself in readiness, and, having called my people together and prayed with them, rode off with the messenger. All along our journey I spoke to my companion about Christ and Him crucified. As we approached the station he said that my words concerning Christ had made the journey seem quite short to him. We arrived about midnight. When the Corporal saw me he began to weep, and said he was very glad I had come. I asked him how he had fared on his journey from the Cape? He answered: "Whenever I think of the mercy, which the Lord showed me on my journey in my extremely weak condition I can not refrain from weeping. I will no longer keep my mind filled with worldly things; but I will set my affections on Christ, and pray to him to do with me whatsoever seemeth good in His sight. He also said it had recently become clear to him that man can be saved only through the meritorious blood of Jesus Christ. I remained with him all night.

December 29.—I read to him the Count's Second Discourse, on the Second Article. (Berlin Discourses, 1738.) Before I left him, I assured him, that the Lord will fulfill all His gracious promises to him. On my way home I visited my neighbor.

December 30.—Two Hottentots came from the Kraal and asked leave to drive their cattle on our ground. I said: "You folks have hitherto utterly refused to come to Christ, though you have the best opportunity of doing so; and now the Saviour chastises you for your neglect by allowing the Bushmen to rob and annoy you; but if you will come to Christ He is able to deliver you out of the hands of your enemies, for He has all power in heaven and on earth."

February 15, 1740.—The Corporal, having lingered for

many weeks, was very low to-day. He took leave of me and the soldier who attended him, and then, for a time became delirious. When the paroxysm was over, he exclaimed: "Jesus, thou art mine and wilt be mine forever." I began to sing: "O days of solid happiness,"[4] etc. Whilst I was singing, he raised himself up and then fell back again. After I had finished the hymn, he spoke no more, and went to his Saviour. I was alone with him when he died. The soldiers then asked me, to write down a list of all his clothing, which I did.

February 16.—A grave was dug near the post. My neighbor and the wheel-wright attended the funeral. At 12 M. I followed the coffin to the grave, together with eighteen soldiers. The latter fired of their guns into the grave. We then returned to the post, where I preached Jesus and Him crucified, to a congregation composed of people from various Christian denominations.

July 11.—In the evening, Africo and some others went to the river in order to shoot a walrus or sea-cow.

July 12.—They returned and reported that they had killed the walrus, but failed to get it, as it had gone down under the water.

July 13.—Several went to the river to seek the animal, and at last discovered it lying dead on the opposite bank.

July 14.—I ordered my men to take an ox-cart, and mounting a horse, I went with them to get the walrus. When we reached the place, opposite to where the animal lay, I told Janke Tik to swim across the river, and to fasten ropes to it; with which we soon pulled it over to our side. The walrus is as large as a Polish ox, only it had more flesh and fat, (Speck) and a hide as thick as a man's finger. It is as smooth as a fish, has short legs, and an enormous head. The mouth is two spans in width, and has two large teeth sixteen inches long, etc. We spent the whole day in cutting it up and hauling it home in our cart.

September 30.—Several Hottentots attended school, but before I was done with them, the Corporal came and told me that a certain lady with her retinue had desired to visit me, but were unable to cross the river. The Corporal and myself, immediately rode over to see her. There were seven persons present, representing three different (European) Churches. Towards evening I spoke to them on religious

[4] O süsser Stand, O selig's Leben.

matters [which Schmidt invariably did with every European whom he met in those regions]. I spoke somewhat about their Established Churches at home and remarked, that many belong to them, who call themselves Christians, and yet do not know what faith is. I then explained to them the nature of true faith. "The Saviour desires," I said, "to have all men saved, and to this end, He has obtained an eternal redemption for man, by shedding His blood for them, on the cross, and that now grace and mercy are offered to all men, everywhere. He who desires to be saved, must believe and bow down before the Saviour, and pray for grace, whether he be a king or beggar, learned or unlearned." On another occasion, Schmidt said to a government officer, or Landrost, that the sufferings and death of the Saviour, will avail those who continue in sin, just as little as proffered liberty will a prisoner who refuses to leave his jail.

The Corporal thereupon remarked that, "If all men were like the Apostles, the world could not exist." I asked him, "Why so? Are those who know the Saviour, unwilling and unable to do their duty to God and man?" He gave me no answer to this.

October 5.—For some time past, my people attend school regularly. They also work for me, as well as for themselves. To-day I planted tobacco. [On the 8th of July Schmidt had planted some vines.]

October 17.—I spoke with my neighbor, who had staid over night with me, on the happiness of Christ's own people; and how they are delivered from the fear of death. Before he left, I kneeled down with him in prayer.

Schmidt closes his diary, with the following statement of facts and figures.

1. Early in the morning I read the Scriptures. These readings are attended, principally by (white) herdsmen.

2. Then there is school, but it does not continue long, as my black learners are not overfond of study and very dull. I must often repeat a word two or three times, before they are able to pronounce it. We need not wonder at this, for very few of them understand German; and yet it is important that they should learn to understand what is spoken in our services.

3. Evening worship lasts only three quarters of an hour. Before they attend prayers in the morning, they bend their knees and pray from the heart (not from the book) as well as they are able: 1. The men in two classes apart. 2. The

women in two classes. 3. The boys in two classes, (Dunker who is a full-grown lad, is among the latter). 4. The girls in one class. In this way they pray together. The same order is observed before the evening service. The total sum of my people is thirty-two, namely nine men and one lad, (ein Pursch); ten women, five girls, and seven boys. Fifteen of these read the Testament.

O thou beloved and elect Church of God, my dear brethren and sisters, think often of me, and of my poor people, and let your supplications go up without ceasing to the Throne of His Majesty, that He may crown His work with mercy. In conclusion I would inform you, that I am still quite alone among the Hottentots, and have no assistant, much as I desire to have one. Let every thing that hath breath, praise the Lord. Hallelujah!

I send you many heartfelt greetings, and remain yours, most unworthily, GEORGE SCHMIDT.

SERGEANT'S RIVER, AFRICA, *November 8, 1740.*

LETTER OF GEORGE SCHMIDT TO COUNT ZINZENDORF.[4]

MY BELOVED BROTHER L.

I salute you with all the love of a full heart. First of all, let me thank you for your kind wishes. May the dear Lord fulfill in me all the good pleasure of His goodness, according to your loving desire and prayer in my behalf. On my part I pray that Christ and all the riches of His grace may be with you and your whole house. Amen.

You will have learned from my first letter, that my mind was bent on visiting you, for a short time; but you will have seen in a later communication, that I desire, by the grace of God, to tarry here at least four years longer. May I beg you to send me the reports of your prayer-days; I would respectfully beseech the copyists to write plainer than hitherto.

My dear brother, I have another favor to ask of you. Having recently baptized five persons, as you have been informed by my last diary, I am anxious to teach them how to sing. I have a Hollandish (Dutch) hymn-book; but I wish that some of our German hymns might be translated into Dutch, and a number of copies be sent to me. I beg you, dear brother, to speak to the other brethren about this, and let me know in your next, whether it can be done.

As to my circumstances, and what my feelings may be, in spite of having been left here, to keep for nearly five years, this forlorn and lonely charge, without having had any relief

[4] Büdingische Sammlungen, Vol. II, p. 682.

or aid, you well know, that they are none other than he must have, who has sworn allegiance, and plighted his troth to his Lord, to endure unto the end, and never to yield to His enemies. Such is my soul's determination, to-day; and, by the grace of God, ever shall be. The Lord has committed much to me. He is faithful, who has promised and will do it. I stand beneath the bloody banner of the Saviour's cross, will keep the charge of the Lord to the end, even as I have vowed; for He knows, that there is nothing on earth, which I desire besides Him. Neither do I count my life dear unto myself. As long as my feet can carry me, I desire no ease and rest for my flesh. I am willing to forego all rest, until I have reached the life beyond; and will continue to fight the good fight of faith until then. To me to live is Christ, and to die is gain. I believe that God has appointed all my ways, and that my times are in His hands.

My beloved brother, I entreat you to use your influence with the brethren, (N. B. as far as the Lord permits you so to do), that I may have an assistant sent me. I love you all tenderly, ye brethren and sisters mine, and pray that you may live in constant communion with your Heavenly Bridegroom, and that the Holy Blood which flowed from the wounds of Jesus, may cleanse us all from day to day. I beg you to convey my greetings to the Church (in Europe), and also to that in A. (America); and to all the churches, which are planted on the blood of Jesus.

My beloved brother: I greet you all from my inmost soul, and commend you to the tender mercies of the Lamb who was slain; and remain your affectionate, though unworthy, brother and fellow soldier beneath the banner of the cross.

GEORGE SCHMIDT.

SERGEANT'S RIVER, AFRICA, *May 15, 1742.*

NOTE.—George Schmidt was recalled to Germany in 1742, after a faithful service among the Hottentots of six years. This mission was renewed in 1792. "On his return home, Schmidt for a season engaged in evangelistic labors in Silesia; and then retired to Niesky, near Herrnhut, Saxony. He supported himself as a day-laborer; and finally as a sexton and grave-digger. Seventy-years of age, he attended divine service one day, (Aug. 1, 1785); worked in his garden the next morning for a while; went to his little room to pray in private, as usual for South Africa; and at noon, was in Paradise. Like Livingstone, he died upon his knees." [5]

[5] Thompson's Moravian Missions, pp. 365–366.

CHAPTER XXXV.

CONCLUSION.

THE original doctrines and practices of the Renewed Church of the Brethren were well maintained during the first half of the past century. Gradually, however, as new generations took the places of the old, and as children cannot inherit the piety of their fathers as they may their estates, the same fate overtook this truly apostolic Church, as that of the seven churches of Asia Minor, that of Philadelphia not excepted. (Rev. ii and iii.) The primitive Brethren of 1727 to 1747, were fully aware, and oftentimes reminded each other in synods and in sermons of the fact, that the fruits of the most powerful awakenings scarcely ever endure over fifty years; unless indeed the word of the cross continues to be so preached that conversions take place; and unless special care is taken of awakened souls and a salutary discipline exercised. The Lord, however, arises and maintains His own cause by sending, again and again, powerful and extensive revivals and refreshings from His presence upon every succeeding generation. "The gates of hell shall not prevail against Christ's Church." (Matt. xvi, 18.) In the second half of the last century the cardinal, or in modern parlance, the grand pivotal doctrine of a present inward assurance of blood-bought pardon, was not heeded, or not preached, as constantly and as incisively as it once was. The Church, moreover, gradually relapsed into the old State-Church fallacy of birth-right membership,[1] infant

[1] On this subject the founders of the Renewed Church of the Brethren held the following views: "Our children are not children of God, and therefore not members of our Church, merely because they are our children, and

baptism and its ratification by "confirmation," being the initiatory rites. The conversion of its members was either taken for granted, or not sufficiently insisted on; on the plea, that they hear the Gospel from their youth up, and enjoy in the bosom of the Church,[2] every opportunity to be built up in the faith. But true religion, *i. e.*, personal communion with Christ, cannot be transmitted from one generation to the next, like blood, by artificial transfusion from one body into the vascular system of another, and move forward on the same plane to the end of time. Each individual and each generation, must begin religious life in the same way, and at the same point; and that point is: a personal and experimental knowledge of salvation by the remission of sins. This momentous experience can alone lift men, individually and collectively, to the same plane of vital Christianity. If justification is the

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have been begotten and born of us; but if they are received as members, it is because they have obtained like precious faith with ourselves, and have experienced the same grace which we have experienced. If they grow up and have not Christ in their hearts, and if the Spirit that is in our Church (the Holy Ghost) is not in them, they are not regarded as members (Rom. viii, 9); lest we fall into the fatal error of other churches, who maintain a natural succession of church-membership by the right of birth; and hold that children inherit their father's church, just as they do his estate. This is a thing that we cannot do, nor will we ever do so. (?) This is a *fundamental principle* of our Church; and if we do not hold fast to it, the Moravian Church, will in the course of time go to ruin." The original German of the above is as follows: "Unsere Kinder sind darum nicht Kinder Gottes, darum nicht von unserer Religion, weil sie unsere Kinder, und von uns gezeugt und geboren sind, sondern weil sie eben denselben theuren Glauben haben, den wir haben; weil sie eben die Gnade haben die wir haben. Wenn sie aufwachsen, und haben den Heiland nicht im Herzen, haben die Sache nicht, die die Gemeine hat, so werden sie auch nicht dazu gerechnet; damit wir nicht in das Verderben aller andern Kirchen fallen, die eine leibliche Succession aus der Kirche machen: wie man des Vaters Gut erbt, so erbt man auch des Vaters Kirche. Das können *wir* nicht, und werdens auch nicht können. Das ist ein *Grundsatz* unserer Gemeine; und wenn *der* nicht gehalten wird, so geht die Gemeine zu Grunde mit der Zeit." Siehe Auszüge aus Zinzendorf's Reden über die Vier Evangelien, John i, 13.

[2] Much depends on the nature, and especially on the temperature of this "bosom," whether it be *hot* or *cold* or *lukewarm*. (Rev. iii, 15, 16.)

beginning of the new life in Christ, is it not a fallacy, nay, an absurdity to deny, as many do, that it is *instantaneous?* Can there be a gradual beginning? There may be a gradual approach to a door, (John x, 9); but the actual entrance takes place in a moment. There is twilight before sunrise; but there is a point of time, when the sun appears above the horizon. Where did that man study theology, who insists, that justification is a gradual work, as though the sins and offenses, of which he and his neighbors drag behind them so long and black a catalogue, were taken away piecemeal, *i. e.* gradually, one by one, until after a life-long torture of fear and pain, the last remnant is removed in the hour and article of death? Men should above all things remember, that there is *but one sin* for which men are damned, namely that of *not believing in Christ*, and coming to Him; and that, when this one sin is forgiven, all is forgiven, and at once. "He speaks, and it is done; He commands, and it stands fast." (Ps. xxx, 9.)

If the Brethren, at any time, entertained the fond idea that the true life which once prevailed in their Church can be communicated to succeeding generations by means of liturgical forms, they did so sincerely and honestly. Since the year 1742 the Church had become very liturgical; but almost simultaneously prayer, class, and experience meetings, once so highly prized, fell into disuse.

The spirit of this world, seeing this opening, soon slipped in, and in the course of time personal religion had waned to that degree, that at a Synod, held at Barby, Germany, in the year 1775, Bishop Johannes von Watteville, Præses, with the concurrence of the entire Synod, felt constrained to use the following language: "If all our brethren and sisters in the different divisions and choirs truly loved the Lord they would gladly attend class and band meetings; yea more, they would earnestly urge their re-introduction, and pray to God to cause His grace and blessing to rest upon them as of old."[3]

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[3] See "Life of Johannes von Watteville," by Dr. J. F. W. Ritter, p. 417.

Our Synods may recommend and even "enact" many things; but they can never legislate class meetings into existence, nor can Elders' Conferences (provincial or local) nor pastors bring them about, unless ministers and people are "filled with the Spirit," and see eye to eye. Were the Methodists and other spiritually-minded churches, to abandon their class and experience meetings they would soon be shorn of their strength, and be like other men, who suffer their minds to be "beguiled and corrupted from the simplicity that is in Christ." (2 Cor. xi, 3.) They would soon become "subject to ordinances and will-worship after the commandments and doctrines of man," (Col. ii, 20–23,) and supplant the loss of true heart-religion by a return to the beggarly elements of cold and dead formalism. (Gal. iv, 9.) Read and ponder in this connection Rev. xvii.

Although the force of the true life, which prevailed in 1727 and several decades after, has not yet been entirely spent; yet if the present were confronted with the glorious past, would it not compare with the latter, as a specter with a real body, or, as a ghastly photograph of a corpse with its all-beautiful living original?[4]

I hope not to be considered presumptuous, if in this connection I use the language of the Rev. F. W. Koelbing, in the closing sentence of his preface to Baron Ludwig Carl von Schrautenbach's treatise on "Count Zinzendorf and his Times," to wit:

"Those members of the Moravian Church who read this description of its primitive days will find therein much occasion for serious reflection, and for wholesome comparison of the present time with the past. They will not lay this book aside without feeling called upon to humble themselves before God. The Lord, through this book, admonishes them to remember from whence they are fallen and to repent and do the first works. Let us respond to this call and ever pray:

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[4] "Viele Gemeinen in der Christenheit, sind simulacra (portraits) einer Kirchen-Leiche; keine Leiber." See London Discourses by Zinzendorf, 1753, p. 211.

'Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old!'" (Lam. Jeremiah v, 21.)

I also beg leave to quote from Bishop A. C. Hassè's Memorial Pamphlet, November 10, 1867, p. 37, the following impresssive words:

"Forms and customs are relatively nothing; but the spirit which pervades and characterizes an ecclesiastical brotherhood is everything. If we, in any wise, have not our fathers' mind, and have fallen from our first estate—if we are not doing our Father's works, let us cry unceasingly to God till it please Him to make us like unto them."

The prayer, "Renew our days as of old," is frequently offered up in the German, English and American churches of the Brethren, and with peculiar fervency on the Festival of the Thirteenth of August, when the great revival at Herrnhut in 1727, is annually commemorated! It is well that this festival is still observed. I have it from the lips of a Moravian minister, who is still living,[5] that a great revival grew out of the celebration of this day in his congregation, resulting in the conversion of many souls.

May the above Jeremiad, about returning to God, and having our days renewed "as of old," continue to recur, annually, in every festive homily and prayer until it becomes a daily and *fervent* petition.

But when men pray they should do so with the spirit and with the understanding. They ought to know what they are praying for, and should actually desire to have the things for which they pray, and not be alarmed if they receive a gracious answer. Some have a chronic dread of revivals of religion. Let such cry to God for their *own* souls; until, through a blessed experience of pardoning grace, they are brought into sympathy with the work of God's Holy Spirit in the souls of other men.

Such times of refreshing from above are the happiest sea-

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[5] The Rev. C. L. Rights, who was then pastor at Friedland, N. C. He is now President of the Provincial Elders' Conference in North Carolina.

sons of a true minister's life; notwithstanding that they are times of great anxiety of mind and of severe labor. Paul "travailed in birth again," for his little children until Christ was formed in them." (Gal. iv, 18. 19.)

A renewal of "the days as they were of old," implies:

1. *Earnest and effectual preaching of remission of sins in the Name of Jesus* by men who are filled with the Holy Ghost, and who can testify from their own personal experience that the blood of Christ cleanseth from all sin; and that all those who preach another gospel are accounted false teachers and deceivers of souls, and put far away from Christ's people. (See Litany, p. 4, American Edition.)

2. *A wise and tender care of newly awakened souls,* by men who know how to sympathize with them, and who do not, like the priest and the Levite (Luke x, 31, 32,) pass by on the other side without helping their wounded and half-dead brother; and who say, like Cain: "Am I my brother's keeper?" Domiciliary visits, though they may, from year to year be counted by the hundreds, amount to very little, unless the people are spoken with individually about the state of their souls. The specious plea that the Lord Himself, secretly and gradually, carries on His own work in the hearts of men is a very weak defense against a charge of omission and neglect in this respect. But amends are made for all shortcomings by visiting the sick, administering the consolations of religion to the *dying,* and delivering funeral sermons, which serve to cover with the mantle of charity the wretched past. Dead men should, of course, be spoken of either with charity or not at all. But if eulogies are a criterion of beatification,[6] Universalism has its way.

3. A return to the old practice of *not receiving any into full communion, who have not a full assurance that their sins are*

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[6] *Beatification, in the Roman Catholic Church,* is an act of the Pope, by which he declares a person beatified or blessed after death. This is the first step toward *canonization,* or the raising of one to the dignity of a saint.—*Webster.*

forgiven. On this head, the "Results" of a Synod held at Bethlehem, Pa., April 26–29, in 1764, Bishop Peter Böhler presiding, contains the following authoritative sentence: "The forgiveness of sins is the beginning, and lies at the foundation of our brotherhood. No one should rest until he is certain that all his sins are forgiven. It is, indeed, a most wretched and miserable thing to belong to the Brethren's Church, without enjoying in the heart forgiveness, life and happiness. This matter should be inculcated at all times, and everywhere."[7]

4. *A burning desire to preach the Gospel to every creature,* and the apostolic gift of effecting *immediate conversions,* (See p. 112,) coupled with patient watching and waiting for souls. By this latter gift is meant the power which the Apostles received on Pentecost, when the Holy Ghost came upon them, and made the efficient witnesses for Christ. Under the influence of this gift the Brethren adopted every means in their power to effect the great object for which Christ shed His blood, namely the *immediate* salvation of souls. Special Gospel services were commenced at Herrnhut July 2, 1727, and protracted from day to day throughout the remainder of that year, and still longer; during which precious season of revival many souls were converted to God. The details of the wonderful work of grace are related in the second part of this volume.

Oh Lord! Renew our days as of old!

5. *A return of spiritual, numerical, and financial prosperity* is sure to result from an answer to this prayer, unless it be neutralized by a practical refusal to do with one's might, whatsoever the hand findeth to do.

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[7] Die Vergebung der Sünden ist der Anfang und Grund unserer Brüderschaft. Niemand sollte ruhig seyn, bis er der Vergebung der Sünden gewiss wäre. Denn das wäre ja ein grosser Jammer, sich zur Gemeine zu halten; und doch nicht Vergebung der Sünden, Leben und Seligkeit zu haben. Daher sollte diese Materie fein oft und allenthalben inculcirt werden.

There is a promise to the above effect, which may be obtained by faith, to wit: *Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.* (Matt. vi, 33.)

The fulfillment of this promise has been amply illustrated in the deep religious experience, and the mighty triumphs on home and foreign soil, of that whilom holy and apostolic Moravian witness-cloud.

A Moravian who acquaints himself with the old landmarks of his denomination, and establishes himself, through grace, on its Scriptural and Apostolic principles, places himself in a right position before God and man. Such an one is alone entitled to the name of a Moravian brother. Let every one, therefore, examine his own foundation; and, if he finds it to be sand, let him lay a new foundation of repentance from dead works, and of faith toward God.

Count Zinzendorf, during the last year of his life (1760), saw that the spiritual life of the Church was in jeopardy. Many had crept in who had not passed through the experience and discipline of its founders. Filled with mortal grief at this discovery, he earnestly besought the Church to return to the doctrine and practice, prevalent about the year 1730–34.[8]

It is with the same desire in behalf of the Church of my affection, that I have endeavored, *in spem contra spem*, (hoping against hope) to point out as best I could, the old landmarks of Moravian faith and practice.

A few more words and I will close.

Jerusalem's first temple was destroyed by Nebuchadnezzar, King of Babylon. After Israel's return from the rivers of Babylon, where they had, for many years, sat down and wept, and refused to sing the Lord's song in a strange land, a second temple was built in the days of King Artaxerxes and of Ezra the Priest. This was the temple of which Haggai prophesied, that "the glory of this latter house shall be greater

[8] See Croeger's History, Vol. II, pp. 263, 377.

than of the former" (ch. ii, 9); for, after its renovation by Herod, Christ came, and stood in the courts thereof.

Similarly, a spiritual temple—the Unitas Fratrum—was founded in Bohemia, in 1457; and was in the course of time, destroyed, also by Babylon. (Rev. xviii, 5.) It was rebuilt at Herrnhut, Saxony, during the Great Revival of 1727; and the glory of this latter house, was also greater than of the former. Does the simile end here? If the mutilated remains of Jerusalem's second temple needed renovation in Herod's time, the Renewed Unitas Fratrum of 1727 needs it no less at this time. If any marvel at this, and ask: "How can this be done?" (John iii, 9.) The Holy Scriptures and Moravian history answer: WITH GOD NOTHING SHALL BE IMPOSSIBLE.

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